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The Fruits

OF THE

Devotion to the Sacred Heart

A COURSE OF SERMONS FOR THE FIRST FRIDAYS OF THE YEAR

BY

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NEW YORK
JOSEPH F. WAGNER

Nihil Obstat

REMIGIUS LAFORT, S. T. L.

Censor

Imprimatur

✠JOHN M. FARLEY, D. D.

Archbishop of New York

NEW YORK, OCTOBER 3, 1909

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The Fruits of the Devotion to the Sacred Heart.

I.—Introductory.*

"I am come to cast fire on earth; and what will I but that it be kindled?" —Luke xii. 49.

I. 1. The heart of man ever craves for light and love. But the finite neither fills nor sates his mind or will. Both are irresistibly drawn to the infinite as their term and object.

2. Thus, men have ever sought for God, even though blindly and unconsciously; and the persistence of religion, however debased, among men as a body bears witness to this. Unaided man may seek, but can he find God? Alas! he may fear and tremble, but can not rise to perfect love. Is there any living water, then, to soothe hearts "athirst for the living God"?

3. Can we truly know God? asks the world doubtfully to-day. Can the great God love or care for us, as we understand the words? Or is there a man, sinless, unselfish, divine, with a mind and a heart like our own, to teach us the true knowledge and love of God? Is there, in this dark world of ours, a spring of light and love where all may drink and which will never run dry? Brethren, we "whose eyes have seen the King in his beauty" (Isa. xxxiii. 17) fearlessly answer "Yes." Such an one "was seen on earth, and conversed with men," and His "Sacred Heart" is the magic fountain that men crave for.

*For doctrinal treatment of above, see Tanquerey, "Theol. Dog.," "De Cultu Sac. Cordis Jesu," vol. i.

For extension and illustration, consult Dalgairns' "Devotion to the Sacred Heart," chapters 1 and 2; also Cardinal Manning's "Glories of the Sacred Heart," chapters 1 and 3.

4. The Heart of Jesus is God's answer to man's cry for light and love. If we are shocked at or shrink from the gift, what is left but the "unknown God" of the Athenians, or the miry pool of materialism or Pantheism?

5. Happily for us, in the "Jerusalem that now is," "we adore that which we know" (John iv. 22), and deem it not "folly" that God should "bow down," nay, "annihilate himself to link his being to that of his creature in love;" for we, being "rooted and founded in love, are able to comprehend, with all the saints, what is the breadth and length and height and depth," as "we know the love of Christ which surpasseth all understanding," and are thus "filled unto all the fulness of God" (Eph. iii. 17-19).

Let the Sacred Heart be "a stumbling-block and folly" "to Jew and Gentile," but not to us, who know that "love is boundless as God himself."

II. 1. Christ made known the Father; gave us, as "the light of the world," the lofty conception of God we now have in the Church. And naturally, for He is Himself "very God of very God," "the Word made flesh that dwelt among us," "the glory as it were of the only begotten of the Father" (John i. 14). He, "the way, the truth, and the life," still rules in the house of Jacob, reigns in the kingdom of God, a very King, whose chief emblem among His subjects to-day is a heart inflamed, representing the "sacred love of Jesus." The fruits of the devotion it symbolizes are light and love, prompting to duty to God, our neighbor and ourselves. This will be our line of thought on the succeeding first Fridays of the year.

2. Devotion to the Sacred Heart is not a new cult, except in form, but a new phase of the old, i. e., loving adoration, "in spirit and in truth," of the divine Personality, embodied in Christ-God, Our Lord.

3. Jesus reveals God, and is, in turn, revealed to us by the Church. She is the organ of His Holy Spirit, ever unfolding and unveiling "the truth that is in Jesus," speaking out His mind, according to the needs, moods, and capacities of each succeeding generation of men. He has put "his words into her mouth that shall not depart from her, henceforth, now and forever." Her main purpose in calling on us, to be devout to the Sacred Heart, is to inspire us with the truth that "God is love."

4. But every approved devotion enshrines a point of doctrine. Divine truth, essentially one, is presented to the mind, draped in many-colored and varying devotions. What is thus merely luminous and intellectual becomes emotional and practical. Devotion brings truth down from the head to the heart, melting it in that glowing love-furnace into active enthusiasm. It is dogma on fire: God in the burning bush.

5. Hence, around the great central truths of the Creed beautiful devotions have sprung up to illustrate and deepen their impress on mind and heart. Take up a prayer-book, e. g., and see to what extent the doctrine of the Real Presence is thus honored and brought home to us. The countless tender devotions to Our Lady have clustered around the truth contained in the angel's message and triumphantly vindicated at Ephesus. Thus the Church, ever one and consistent in her teaching, is yet, in discipline and devotion, "circumdata varietate." A living body, she grows up, like her divine Spouse, "in grace and age before God and man."

III. 1. Now the doctrinal basis on which devotion to the Sacred Heart rests is that divine worship, in the highest sense of the term (*latria*), is due to Christ's body, in whole or in part; when united to the "eternal Word," in person. Hence we could lawfully have knelt down and adored this body, as it lay dead, torn and mangled,

in the tomb, or even worshipped the drops of blood that trickled from His pierced side as He hung lifeless on the cross. Homage may be paid to every feature and limb of the body, as well as to every power of the soul of Our Lord, for they are each and all deified, by the divine Person, to whom all worship of His Sacred Humanity ultimately goes.

2. In devotion to the Sacred Heart the material object of our homage is the organ itself in the flesh joined to the Divinity. In taking flesh, to "dwell among us," He took a heart through which His precious blood flowed in life, and this we now adore, as symbolizing His boundless love. It is no longer a dead, but a living heart. It lives and throbs and mystically loves in the glorified body of "the Lamb that was slain," "but now liveth and pleadeth for us before the great white throne," and is adored by myriads of "angels and white-robed saints."

3. Though physiologically speaking, the brain is the local or material seat of the will, the power from which love and all kindred affections proceed, yet at all times and in all tongues the heart is consecrated as the organ of love; and the form of a heart ever stands for its sign or emblem. Indeed, the two words are synonymous. Love sways our entire being. It is like the force of attraction in the realm of matter. It makes or mars a human life. The strongest power known to us is that of will; but love rules even the will. "My love is my weight," says St. Augustin. "Thither am I drawn where it leads me." It drags us *to* or *from* God. It kills or saves our souls. How intensely important, then, that God "should set charity in order within us."

4. Love is the will in action. It is the nearest inkling we have of a creative act, or of *efficient causality,* as distinct from mere succession. God created the wondrous universe, of which we form part, by an

act of volition, i. e., of love. The reign of law, we are told, is universal; but free will, eliciting acts of volition or love, seems an exception. It is self-determining, creative. The divine and human thus appear to blend. Like "Justice and Mercy," "they met and embraced" in the Sacred Heart. To man's corrupt and fallen nature it has become a fountain of life and saving grace.

5. Devotion to it, fully meeting the wants and perils of the age, has come upon the world like a sunburst. The unerring instinct of the faithful has seized upon it as one of the greatest helps in getting near to God in and through Our Lord and Saviour Jesus Christ. It has swept away and outlived the fiercest opposition, and is still spreading.

Conclusion.—Light and love in the spiritual order, as I observed, are the crying needs of our time. Knowledge there is in plenty "of things below," but alas! little "of things above." Modern thought, judged by its outcome, in literature, art, and philosophy, seems to have broken loose from God. What has "the reign of reason," of unhampered "free thought," greeted so rapturously in the first half of the century, brought us to? Alas! the ecstasy of illusion has given place to the bitterness of disillusion. The promised millennium is as far away as ever. In the higher realms of thought, doubt, pessimism, unreason in short, reign supreme. The "lord of misrule" governs us.

But "there is balm in Gilead." "God has not forsaken his people." The star of Bethlehem is still shining. The light of the world has not been put out. Glance at its rays as they gleam round the Sacred Heart, yearning to refresh "the weary and soul-smitten," and carry its message of peace to all "men of good will." Pray earnestly, then, that the world may seek and find what it so much needs, light and peace and rest in the Sacred Heart.

II.—The Sacred Heart Unveils the Father.

I.—*Light.*

"No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father . . . hath declared him."—John i. 18.

I. By the very nature of His being, God is beyond the comprehension of a creature. Finite mind at its highest, even with the joint light of nature, grace, and glory, can never fully grasp the infinite. It is the sole prerogative of the three divine Persons, to know adequately their own common nature and essence.

But all this is very far from meaning that we neither can, nor do, know God at all. He is at the core and back of nature, thought, and love. The existence of a Supreme Being is the necessary postulate of all being. It needs no proof, it requires only clear statement. The veriest child "who runs may read" that "every house is built by some man" (Heb. iii. 4); much more, that the house of the universe is framed and upheld by some great mind and will. In fact, the word God is written in large letters in sky, earth, and the human heart. The world, indeed, is saturated with the idea of God. No people has been ever wholly without a religion to express it, and to bind them to Him. The notion of an all-perfect Supreme Being, though plain, is yet a practical truth; i. e., it may have serious consequences for those who freely choose to lead bad lives, as God is, and must be, the basis as well as the judge and vindicator of the great moral law. Hence the idea of God has been perverted and corrupted, as we see in old paganism and modern unbelief. Every power of nature, cruel or bountiful, every passion of the heart, good or bad, has been defied. To-day God is made the slave

of matter, or confounded with it or His own action or mode of action therein, call it evolution or law, or what you will.

II. Indeed, we may say that outside "the light of the knowledge of the glory of God, in the face of Jesus Christ" (II. Cor. iv. 6), the true idea of God gets lost or degraded. "The light that God commanded to shine out of darkness into our hearts," the sunburst of knowledge that sprang from the sacred heart and lips of "God with us" in the flesh, is a necessary connective of all knowledge of a Supreme Being, derived from other sources. Nature, it is true, reveals God, but she is morally indifferent to pleasure or pain, good or evil, "red in beak and claw," as the poet sings. She inspires fear and dread of the remorseless and unchanging laws that sway and dictate her action. There is no pity, no mercy, no forgiveness of sins in nature. The overwhelming order, might, majesty, and glory of the Creator are there, but the scientist peers in vain, through the stars, for the heavenly Father and loved companion, that God, clad in a heart of flesh, told us to look for. Even the old Bible is silent about God as our Father; He is Jehovah and "There is none like to him in strength and splendor," but of His tenderness and fatherliness never a word.

Looking into our own hearts for God, we should have been driven to despair by their hopeless depravity if we had not heard the voice of the Sacred Heart exhorting us to say, trustfully, "I shall arise and go to my Father."

III. This thought tempers the divine austerity of God, as made known in nature, in conscience, and in the Bible. "He who alone knows the Father, and to whom it shall please the Son to reveal him" (Matt. xi. 27), has said to us from the depth of His loving heart, "If you, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven" (Matt.

vii. 11). What beauty and consolation lie hid in the words, "Your Father knoweth that you have need of these things," and "Thus shalt thou pray, Our Father who art in heaven." How comforting, when we reflect that these words were uttered by God's own Son to us poor, lonely, and helpless sinners, weighed down by the crushing thought of our personal responsibilities! In temptation, in suffering, in death, in all the perplexing problems of life, how the thought of a heavenly Father, revealed by the sorrowing heart of Jesus, answers all our difficulties, solves all our doubts. For very love, that Father above did not spare His only begotten Son and our Brother. He had to drink the cup of sorrow to the dregs, yet, dying, could say, "Father, into thy hands I commend my spirit." He would teach us, that the permission of pain and sorrow and sin is quite compatible with the tender love of a father, who uses them to remind us that life is a school of virtue, not a temple of ease, and that we are to imitate in life, if we would follow after death, Him who, with heartfelt love, said, ere leaving us in visible form, "Lo, I go to prepare a place for you," "Behold I ascend to my Father, and to your Father."

IV. Thus the Sacred Heart of Jesus draws us to God as Father, and removes all obstacles to loving confidence in Him. We are His children, not merely in name, and by a figure of speech, but in reality, and by creation. How this thought should color our lives, and help us to act and speak and think as worthy children of such a Father! This knowledge, streaming from the mind and heart of Him who was "the light of the world," has brought God from the skies, so to say, and made Him visible and palpable—familiar as our fondest relation. It has made us feel that "we can ask," and hope "to receive"—that if "we ask for bread, He will not hand us a stone; or a fish, that He will not give us a serpent."

V. This knowledge of the divine Fatherhood has changed the whole sky of life. It has brought sunshine to the soul. Till men gleaned this truth from the sayings of Jesus, i. e., from the mind and heart of God Himself, a pure act of the love of God was impossible. "Dii gentium daemonia," till the Babe of Bethlehem, the highest conception of God was imperfect; the lowest, or popular, was wicked. Even in cultured Greece and lordly Rome the gods the people adored had the souls of tigers and the bodies, as well as the lust and viciousness, of apes and goats.

But He who was "the life and light of men" "shone in the darkness," and "to them that believed" "gave power to be made the sons of God." This knowledge of our sonship and God's fatherhood is now "the true light which enlighteneth every man that cometh into this world" (John i. 9). To impart and spread it, God has not chosen the worldly wise. "I confess to (i. e., I praise) thee, Father, lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto little ones" (Matt. xi. 25, 26). The Church, God's oracle, in conveying to men the true knowledge of their Father in heaven, owes more to her simple, unlettered children than to her most eminent doctors, who, indeed, had to learn from them. From St. John, the first saint of the Sacred Heart, who drew his gospel straight from that holy spring, down to St. Francis, and onward, through the ages, to Blessed Margaret Mary, its modern evangelist, God has glorified Himself, "out of the mouths of babes and sucklings" (Ps. viii. 3). With tongues of fire and pens of light they made known to men that God is a Father who lives in and desires our love, and sent His only begotten Son into the world with a heart of flesh, the more convincingly to impress this truth upon us.

II.—*Love.*

I. Light brings knowledge; and knowledge leads to love, if the object is worthy. Love is blind, but not so the love, guided by the light, that emanates from the Sacred Heart of Jesus. It is, or ought to be, stirred into energy by the knowledge it gives us of the fatherhood of God, and of His boundless love of us His children. When we reflect on God's immensity, when we think of the endless realms of space, dotted with worlds, strewn there by His almighty hand, we asked in fear and doubt and hesitancy, Can or does the all-powerful Father think of or love us, tiny atoms, the sport of the elements in one of the smallest of these worlds? Is it not arrogant and unpardonable conceit to harbor such a thought? And so it would be were it not for the voice of the Sacred Heart assuring us of its own and Father's love of us. To the Father's call for a mediator and a messenger to convey the knowledge of this love in human language, comes the voice of the divine Son in reply, "A body thou hast fitted for me" (i. e., a heart of flesh, the emblem and sign of love thou hast framed), "Lo, I come to do thy will, O God" (Heb. x. 5, 9). The life led in that Deified Body is an emphatic reminder of St. Paul's words, that "God so loved the world, that He gave up His only begotten Son for it." That Son, clad in the vesture of our manhood, with a human heart, craving for human affection, asks for our poor love, to offer to His Father. "My glory is nothing; it is my Father that glorifieth me" (John viii. 54). "If any man love me, he shall be loved by my Father."

II. Devotion to the Sacred Heart is the worship of the love of Jesus, and, through Him, of the Father. For "He that seeth me seeth also the Father," for "I and the Father are one" (John x. 30); so, for the same reason, "He that loveth me loveth the Father also."

It is the realization of the prophecy made to the woman at the well, that the day would come when men would worship "in spirit and in truth." All genuine love, homage, and adoration spring from the heart. The heart of every human being ought to be a temple and shrine of God, ever welling forth the incense of love and praise to God the eternal Father. But man's heart clings only to a person —a living person. The fire of love will never kindle in response to a mathematical God—a mere idea, a mere form of words, an abstract expression for force or energy. We long for "the fountain of living waters," the God with a heart of flesh, "who was seen on earth and conversed with men," in and through the veil of whose manhood "we see and love the Father."

III. "The King in his beauty," Christ. God had two wills, the divine and human, two great centres or powers of love, both turned to and exercised on the Father and on us. It is the human will and heart, actuated by the Divinity, that appeals to our piety in this devotion of to-day. What a mere human heart controlled by motives of human love or passion is capable of can never be fully told. The "eternal love-song" of the race has ever new surprises in store. History and poetry and drama do but feebly illustrate its capacities and ways. But what of the heart of a God-man—a heart, moved and filled and actuated by a divine personality. It is finite, yet fanned into flame by the energy of the infinite. No plummet could sound its depths. Neither saint nor angel could reach its height.

A perfect organ or other musical instrument responds to the capacity of the player; but what of a human heart, whose notes and strings are swayed and swept by a hand divine? The music of this heart mounts as a perpetual song of love and praise to the almighty Father of light and love. And to think that we poor

creatures can call it ours, and offer it up, in union with the Sacred Heart, from which it pours.

IV. As human nature is one, the race is one, and is linked in its fulness to the divine, in and through the manhood of Christ. Hence though He truly came to atone for sin, and bring back the prodigal son to His Father's feet, yet, even if there had been no sin, the Eternal would probably have assumed our nature, in order fully and adequately to love and worship the Father. Man in his person sums up all below himself, both in organic and inorganic nature; and Our Lord in His person all above Himself, so that all creation is brought "captive in Christ," to the feet of the great white throne. His heart is the centre, around which all creation moves on its way to God.

V. It is the Church's treasure. The Holy Mass, the sacraments, the merits of our Blessed Lady, and the saints, derive all their efficacy and value from this great source.

III.—*Duty.*

I. The light and love thus cast by the Sacred Heart on our filial relations to almighty God, the knowledge it affords of His divine fatherhood, point out also the duties we owe Him as our Father in heaven. Light and love in the spiritual order are like trees in the natural: to be judged by their fruits. "Learn of me, for I am meek and humble of heart," are the words of Him in whom they shone in all their fulness. Duty is the light we have of the Father, and the love we owe Him, realized in conduct. "My food," says the voice of the Sacred Heart, "is to do the will of him who sent me."

II. The first duty of a child is to obey. The essential duty of a creature of a subject is also to obey. The main work of the Sacred

Heart was, and is, to lead back children in revolt to their Father. The first Adam broke loose from obedience, and involved the race in his rebellion. The aim of the second is to restore the harmony thus disturbed.

III. To know and love the great God our Father, "who made heaven and earth," is to "be meek and humble of heart"; i. e., submissive, obedient. Our puny arrogance and pride, in face of the almighty Father, are the source and origin of all our miseries. What is the cause of religious strife and error? Naught but an uprising, a revolt of the human mind, against the truth of God, the truth "as it is in Jesus." Whence sin, in all its hideous forms, but in a revolt of the will against God's holy law?

IV. The remedy for all this lies in duty; i. e., submission or obedience to our Father above. It is all the more necessary now, as revolt against all authority is in the air. Children are disobedient, subjects fret under the yoke of law, all dream and talk of liberty; yet there is no such thing, nor can there be. All life is a service. All must bow their necks to the yoke. We are merely offered a choice of masters. Surely it is better to serve God than mammon, or the flesh, or the world, or the evil one. True liberty is found only among the children of God. Outside the "kingdom of God" all is anarchy, by whatever fine name it may be called. What grounds for deep thought lie in the few simple words regarding Him who was sent by "our Father," to show us "the way, the truth, and the light." "He went down to Nazareth and was subject to them," and, "He learned obedience by the things which he suffered" (Heb. v. 8).

V. Therefore, as "children of the kingdom," as rooted and founded on light and love, our service or obedience must not spring from craven fear or abject weakness of will. It must be heartfelt

and sincere. God is absolute Master, it is true, but He is a tender Father, and trusted companion as well. The Sacred Heart has unveiled Him to us as such; and it is our duty to return love for love, service for service.

VI. "Now this is eternal life: That they may know thee, the only true God, and Jesus Christ, whom thou hast sent" (John xvii. 3). "As the Father hath taught me, these things I speak; for I do always the things that please him" (John viii. 28, 29). "If God were your Father, you would indeed love me, for from God I proceeded and came" (John viii. 42). "If you be the children of Abraham, do the works of Abraham" (John viii. 39). In the light of the Sacred Heart of Him who uttered these words, and the love He bore us, we have learned "to know the Father" and what our duty to that Father is; and as we desire to be of His kingdom, let us begin to love and obey Him now and forever.

For enlargement of Part I., see Dalgairns ("Devotion to the Sacred Heart"), chapters 2 and 3. "Voice of Sacred Heart," chapter 1. Good thoughts on "God our Father" in Faber's "Notes on Doctrinal Subjects," volume i., section xiii. Consult also Manning, "Glories of Sacred Heart," chapter 2.

III.—The Sacred Heart Unveils God in Son.

I.—*Light.*

1. The instinct of worship is one of the strongest in man. To put ourselves straight with the Infinite is a need and a duty that haunt us through life. Even they who rail most at religion lie prostrate themselves at the feet of some creature they idolize as a god. For if the heart is empty of the Creator and the divine, it will soon be filled by the creature and the human, often, alas, in the shape of bad woman, or a worse man.

In a sense, we are all, by nature, idolaters. We want God in a form visible and palpable. Nature-worship and idol-worship are the divine instinct of religion gone wrong. The God whom we now worship, "in spirit and in truth," and "known in Judea" of old, showed Himself to His chosen people in response to this feeling as "a cloud by day" and "pillar of fire by night," so that no nation had their gods nearer to them than they"; a foreshadowing of the time when He, with a heart of flesh to love them, "should be seen on earth, and converse with men"; nay, should pitch his tents, and visibly and tangibly dwell among them in every clime and soil, "from the rising to the setting sun."

2. Heart craves for heart, and love twines only round a person as its object; not round a definition or a word. In response to this craving, God Himself, the Second Person of the adorable Trinity, raised our lonely manhood up to the level of the divine, and clad in it, as a vesture, burst as sunlight on the world, "became its true light," "became our God, and we his people"; nay, His brethren. He lived our life, loved and suffered and died. He smiled and wept

and thirsted, and hungered and wearied; and was "sad, even unto death." It was and is said that "no man hath seen God at any time"; yet this man said, "Who seeth me, seeth the Father." He claims to raise the dead, to forgive sins, to judge the world; and asks for honor equal to that given by God. He claims to found an imperishable kingdom, leave a perpetual presence of His human Person, as bread; and, in short, utters pretensions that, on other lips than His, were rank blasphemy. Withal, He declares Himself so faultless, that the power of evil, human or superhuman, had no part in Him (John v. 20-28; Matt. xxv. 31-41).

3. From a heart framed as our own, He offers us His love and friendship. He makes known to us the Father we have in God—a truth never dreamt of before; and in His own Person, "flesh of our flesh, and bone of our bone," reveals Himself the Son of God and our brother. It is a mystery, "a hard saying," the only key to which is His Sacred Heart. Boundless, almost limitless, is love in the creature, and strange the conduct to which it will give rise; but who can measure the depth and height of the love of the divine heart of Jesus? In its light and love we shall acquire a deeper knowledge and love of the adorable Persons of the Trinity—Father, Son and Holy Ghost. The Sacred Heart thus sates our thirst for God.

4. Men are still asking one another the perplexing question, "What think ye of Christ?" What gives the carpenter of Nazareth, the Son of Mary, so unique and commanding a place in history? Why do we worship and call His heart sacred and divine?

We boldly answer with St. Peter, because He is "Christ the Son of the living God," in whom dwells the fulness of the Godhead visibly. He is God with us in person, visibly and tangibly; the object of our supreme worship and love. "Power went forth from Him"; the

divinity flashed from Him, in speech and action. He was divine. He was God.

5. The great central truth of the unity of God was the peculiar glory and teaching of Israel. Yet from the beginning there was a vague perception of a Second Person in God—the eternal Word, or Logos, ever represented as the light-giver and life-giver, the eternal wisdom of God, "the unspotted mirror of his majesty, and the image of his goodness" (Wisdom vii. 25, 26).

This inward word, this wisdom or intelligence, God's own substantial thought, fully equal to God, is the Second Person of the adorable Trinity, manifest in Our Lord. As God, He was ever present in the world, ever loved and cherished us, with pure, infinite and disinterested love. It was a shoreless ocean welling forth from the heart or will of God. He was ever the light and life of the world, the sun of man's intelligence; divine wisdom that as an ocean of light "enlighteneth every man that cometh into this world." But His divine presence was too overwhelming, too awe-inspiring for us, and therefore, did He blend His natures with ours in His own divine personality. "The word was made flesh"; assumed a body and soul like our own. He lived and loved dependent on a frail heart of flesh, fashioned as our own. He is thus present with us as man. In life He taught us in truth, "showed us the Father," and thereby, too, discloses the Son, the Second Person, our brother in the flesh. He screened Himself under the veils of our manhood, the more effectually to draw us to Himself.

6. It was the privilege of one age and one spot to "see the king in His beauty." The incarnate Word revealed His presence in man to Judea, and the period when He "was seen on earth and conversed with men." But, wonder of wonders! He has found a means of perpetuating His bodily presence, under the veils of bread and

wine till the end of time. His divinity was hid under the form of man; but His manhood is now screened under the form of food. Faith reveals Him in both cases. The poorest can now visit Him in person, and speak to Him as friend and brother, and feel the warmth of the love that comes from His Sacred Heart. "All you that thirst, come to the waters; and you that have no money, make haste, buy and eat. . . . Why do you spend money for that which is not bread, and your labor for that which doth not satisfy you? Eat that which is good, and your soul shall be delighted in fatness" (Isa. lv. 1).

II.—*Love.*

1. To know the "Son, the only begotten," in and through the light of the Sacred Heart, is to love Him. Love begets love. "Si vis amari, ama," says St. Augustin. The longer we live and the more deeply we study the works of God, in or out of our own souls, the more overwhelmingly convinced we are that creation on the part of almighty God is a huge act of will, i. e., of love. He is at the core or heart of all, guiding, overruling, leading to some great purpose dictated by love. He is present, ineffably joined to every creature according to its position in the scale of being, and everything that He hath made is loved up to the measure of its capacity. The infinitely great and infinitely small alike point to His love, His power, His intelligence. Man as rational and spiritual is the special object of His love and care among visible beings.

2. In three ways is the Son the Second Person of the adorable Trinity, present in our world: first as God, the Supreme Wisdom; next as Man, in and through the Incarnation; and lastly, in the Holy Eucharist, with a special heart or love corresponding to each.

As God, He is divinely present everywhere, and loves us as only

God can love, with a love infinite, eternal, unchangeable, and supremely disinterested. The divine presence, wisdom and love, are stamped on all we see. Nature, no doubt, including ourselves, seems to be self-unfolding, and reducible to matter and energy, acting in certain rigidly-fixed ways, to which men give the name of law, or laws. So overwhelming is the wisdom and order displayed herein, that "The fool in his heart says there is no God"; no need of a divine presence and action; whereas this very order, or "cosmos," without God, would be unthinkable. All we see has its basis and origin in infinite mind and will, i. e., Divine Wisdom, "reaching (as first cause) from end to end mightily, and disposing all things sweetly." This far-reaching Providence is a huge act of divine love. Through the action of the laws of nature, we may suffer or perish, but His love and care fail not for all that. The end is not yet.

3. But divine love is unseen and unfelt by all, save the thoughtful and the virtuous. Notwithstanding the many traces of God's divine presence and action in the world, the race, as a body, wants something tangible and visible, saying with doubting Thomas, "Except I put my finger into the place of the nails, and put my hand into His side, I will not believe" (John xx. 25). To force our love, "the heavens bow down," God assumes our manhood, and in a heart of flesh loves us and craves for our love. Every woe and anguish and sorrow that a human heart is called upon to bear, He bore a hundredfold, the more surely to win our love. Human love, when pure and disinterested, is the very sun of life. Look at the eyes and read therein the hearts of tender children—think of the sacrifices that brave men will make for home, or country, or family; to what heights does not the love of woman reach, when the heart is moved by love. Yet the love of all human hearts falls immeasurably short of that of Jesus of Nazareth for each and every one of us. Every

throb of His Sacred Heart was an act of the purest and most disinterested love of His Father and of men.

4. So intense was His love that He has devised a means of perpetuating His bodily presence in the form of food, down the ages till the end of time. He makes Himself a prisoner of love in the blessed Eucharist. "Greater love than this no man hath that he should lay down his life for his friend." "He loved me and delivered Himself for me," says St. Paul; but not only did the Sacred Heart love us unto death, but He remained on earth in a state of perpetual immolation and imprisonment, subject to as many nameless sacrileges and outrages as was "the most beautiful among the sons of men," when He lived among us "in the form of man."

5. When He promised this gift of His Eucharistic presence, many of His own disciples, shocked at the magnitude of such a love-offering, left Him, "walked no more with Him." "It is a hard saying, and who can believe it?" said they. They were too superficial and shallow in will and intelligence to gauge the love of the Sacred Heart. "Shall we, too, go away?" or rather, Shall we not stay with Him "who has the words of eternal life," or, more truly, "Who is Himself the word of eternal life," God the Son? Indeed, "to whom else shall we go?" As we glance around at modern unbelief, do we not see that they who begin by doubting the real presence of Our Lord in the Eucharist go on to doubt the real presence of God in the incarnation, and end, perhaps, in seeing no trace of a divine Presence in the universe?

III.—*Duty.*

1. The light shed by the Sacred Heart on our relations to God the Son and the love it inspires must be crowned by duty. Duty is the fruit and, consequently, the test of all true light and love. De-

votion to the Sacred Heart is only a phase and extension of love to the "Word made flesh." A human heart deified by the divine Word appearing among us brings new lights and imposes new duties.

2. The Second Person of the adorable Trinity is called by St. John "the Light that was in the beginning." "The Light that enlighteneth every man that cometh into the world." The divine Word is luminous both in reason and faith. As divine Wisdom inspires all truth of whatsoever order, and our first duty to the same incarnate Wisdom is one of submission of the mind to this divine truth. He came as teacher, and in the Church remains as teacher. A sin against divine Light is the most perilous of all sins. Our first duty is to bow down our minds to the truth made manifest in the world by the eternal Word. Light, it may be said, commands assent. So far is this from being generally true, that we have only to read a history of philosophy to be convinced that the height of human reason in the higher ranges of thought is often the height of unreason and folly. Hence, divine Wisdom, the Word incarnate, has provided us with a higher light than that of reason, the light of divine faith.

3. Not only do we owe as a duty the homage of the mind; we also owe that of the will and heart. Not merely does He represent Himself as "the Light of the world," but as the Shepherd of souls, the way to eternal life. He declares Himself as King, Master and Judge; as one into whose hands the Father had delivered all things, and upon whom as a model we must shape our conduct if we would be saved. Therefore the whole range of conduct must be subject to His law. He speaks in language stronger than that of Moses. He speaks as God, as any one may see who reads His Sermon on the Mount. And lest the hardships of doing violence to self, of "taking up one's cross daily, and following Him," should affright

us, He adds, "He that followeth me walketh not in darkness" (John viii. 12). "Take up my yoke upon you, and learn of me, because I am meek and humble of heart: and you shall find rest to your souls. For my yoke is sweet, and my burden light" (Matt. xi. 29, 30). Love of the Sacred Heart makes every sacrifice easy.

4. Another duty impressed by the thoughts suggested to-day is the duty of work. It is not without a motive that from boyhood to manhood He toiled at a joiner's bench; and even during His sacred ministry toil of a higher class was incessant. "My Father and I work till now," in keeping the mighty frame of things together, He adds. Work, activity is stamped on the life of the incarnate Word, and must be the mark of His followers. He will have no sluggard in His family, no idlers in His kingdom. Sloth is a deadly sin. He elevated and consecrated bodily toil in the rude carpenter's shop at Nazareth; and service for others in spending and being spent to "recall the lost sheep of Israel."

5. To grant us His holy peace, the Sacred Heart appeals to us, to bow down our minds, and have peace in believing; to model our conduct and lives in accordance with His own, and have peace of heart; and lastly, to work "whilst it is yet day," enter His vineyard whilst there is yet time, and so enjoy the peace of conscience that springs from talents not wasted in corroding idleness, but used in leading a worthy and laborious life.

For enlargement as well as additional thoughts and suggestions, see Egger, "Meditations on the Sacred Heart," No. 3; Manning, "Sacred Heart," chap. 2; Fouard, "Life of Christ," note to vol. i. on the "Logos" in first chapter of Gospel of St. John.

IV.—The Sacred Heart Unveils the Holy Ghost.

I.—*Light.*

"He it is who shall baptize you with the Holy Ghost and with fire."—Matt. iii. 11.

1. From the great centre of light and love, the Sacred Heart, sprang the knowledge of our relations to God the Father, as children; to God the Son, as brethren; and, as we shall ponder to-day, to the Holy Ghost, as His temples and spouses.

Prior to Our Lord's coming the very existence of the Holy Spirit as a distinct person was unknown. We read in the Acts that some of the early disciples had never even heard of the Holy Ghost. Withal there is not a single human soul that is not the theatre of numerous, delicate and varied relations with the Third Person of the adorable Trinity. Of the divine Three, He is nearest to creatures. He is the threshold of the uncreated. His action is specially noteworthy in the higher forms of life, such as angels and human souls. Down in their silent depths He dwells in the fulness and splendor of the God-like gift of grace, that makes up the soul's very life. Nor is He entirely absent from sinful souls. He is ever knocking at the door of their hearts in the appeals of conscience and actual grace.

2. In the realms of matter the Holy Spirit is represented as brooding over it, when in a state of formless chaos, evolving order, light and life. The revelations of science, the theory of evolution as an explanation of the method of creation, all in their way afford us guesses and glimpses of the action of the Holy Spirit in the regions of matter.

But His work is most manifest in the world of spirits—that subtle, delicate and spiritual realm, exclusively His own. Life in any form almost eludes research. Yet what a fascinating branch of study it is! As seen in its highest form, the human soul, what a world of wonders it unfolds! The highest type of human life or soul ever created was that of Christ. The great work of fashioning the humanity, body and soul, of the Incarnate Word was due to the Holy Ghost; shown by the words, addressed by the angel to the Mother of the Lord, "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee."

3. The Sacred Heart, therefore, is the work of the Holy Ghost. The creation of the body wherein it first began to beat, the great miracle of the virgin birth, the whole shaping, in fact, of the new ark of the alliance, to carry this "Holy of Holies," were all His special fashioning. From the virgin earth He had, in the beginning, framed the body of Adam, the first man, endowed with a pure and sinless heart, throbbing to the divine breath of life breathed into it; so now, from the far purer materials furnished by a stainless and grace-laden virgin, He builds up the body of the new Adam to be the shrine of the Sacred Heart.

4. Not only did He frame the Lord's body, but quickened it with the breath of life. As life-giver He animated it with a living soul. Living matter is a contradiction. Any and every human soul is the immediate work of God, who alone can breathe the life of man into inanimate clay. By no jugglery of words or metaphors can living spiritual substances be made to emerge from dead matter. They owe their origin only to an act of creation on the part of the "Father of Spirits." He is creator of heaven and earth, spirit and matter. Now life, or rather the bestowal of life, is the function of the Holy Ghost. The creation of souls and their adornment are, in

manner, therefore, His special province. Now the wealth lavished (often, alas! thrown away) on any single human soul in the way of mind, will and affection, the merely natural capacities and possibilities heaped upon it, will never be fully understood in this world. They serve, however, to give us an inkling of the perfection of the human soul of Christ, the most perfect spiritual creation of the Holy Ghost, the divine breath of God, that fanned into flame and made the Sacred Heart a living, throbbing organ of life.

5. It is the office of the Sacred Heart, as symbolical of divine love incarnate, to make known the person and work of the Holy Spirit. The truth of His divine mission and action in the world, the Church and the human soul became known to us through this source. In the boundless love of His heart, it may be said He gave us the Holy Ghost. Jesus breathed on them and said, "Receive ye the Holy Ghost." He was the herald and preacher of the Holy Spirit. The emblems of the Holy Spirit are the dove, fire, wind. Christ was the new Noe who sent this dove from the ark. He cast this fire upon the earth with no other wish than that it should be enkindled, and filled His own holy house, the Church, with the inrush of the Holy Spirit, as of a strong and mighty wind. To make way for the Holy Spirit He deemed it expedient to withdraw His own visible divine presence.

He has made His Church the spouse of the Holy Spirit, and in the mystic union of grace has bestowed the same title on our souls also.

II.—*Love.*

1. Love of the Holy Ghost was a permanent feature of the spirit of Jesus; and is, therefore, intimately linked with devotion to the Sacred Heart. Love and fire are symbols of the heart as they are of the Holy Ghost. Indeed, the Holy Ghost is love in the full limitless sense of the term, the eternal, substantial, mutual love of father and son. We are taught by the Sacred Heart to look up to the Father with filial humility and dependence as Creator, Preserver and Last End; to seek in the Son the divine light, guiding us in reason and faith; but in the Holy Ghost the living fire came down from heaven, the love, the heartfelt enthusiasm that carries us irresistibly forward to virtue, good works, holiness.

2. There is some deep mystery of love in Our Lord's dealings with the Holy Ghost. He let Him take His own place in the Church, so to say, as spokesman, guide, pilot. He withdrew behind the Sacramental veils and left His kingdom to the care of the Holy Ghost. He appointed Him, so to say, His own guardian and protector, the protector of His person, His attributes, His honor, the honor of His Church and of Mary His Mother. For well-nigh nineteen centuries the Holy Ghost has faithfully carried out this charge. Every great advance forward of Christ's kingdom without, all great movements of piety and devotion within, such as that of the Sacred Heart itself, are all due to the action of the Holy Ghost. Indeed, till His advent in the Church at Pentecost there was no genuine supernatural movement of love for the person of Our Lord even among the disciples themselves.

3. This connection between the love of the Sacred Heart and the Holy Ghost is coming more fully into consciousness in the Church's mind, to judge by what is said and written on the subject. It is seen that Christ's intense love for men would have effected little without the fecundating influence of the Holy Spirit. Our Lord's work was seemingly incomplete, a mere embryo. All the great conquests of Christianity, all the great sweeping changes for good it wrought in the world have been effected since the Holy Ghost took the helm. He is still completing and developing what Our Lord began. He is bringing to fulness of growth and maturity the seed cast by the Saviour. Not that He reveals any new truth. We have had "the light of the world" for that. He merely "brings to mind what Jesus said and did," lovingly draws forth into the consciousness of the Church the sayings and doings of the Lord. It is not His function to plant or sow. His work is that of the sun and wind and gentle shower. The world of ripening grace and love is His. He is the agent of the Sacred Heart.

If Christ's Church is a living body with identity and continuity of life amidst perpetual phase and change, it is because she is filled with the Holy Ghost. If many of her children are holy, if we all at times feel new life and spiritual vigor, it is because "the Holy Ghost is spread abroad in our hearts." But we must never forget that this flood of light and love and grace had their rise in the fountains of the Sacred Heart of Jesus, who longed "to ascend to his Father" in order to pour this spirit down upon us.

4. The work of the Sacred Heart in our justification and sanctification is completed by the Holy Ghost. He follows the divine Word in the order of our perfection and salvation, as He does in the ever blessed Trinity. All union with the Father and the Son is brought to fecundity and completed in Him. Hence, it is said

that our Blessed Lady in particular, and spiritually all souls in grace, are espoused to the Holy Ghost. Owing to its boundless perfection of nature and grace, the Sacred Heart of Jesus was specially the seat of this mystic love and union.

5. To purify the heart, the fountain of love, we need the grace and unction of the Holy Ghost. No man can say "the Lord Jesus but by the Holy Ghost" (I. Cor. xii. 3). All that is good and all that is evil in us proceed from the heart; and hence the need of cleansing and sweetening this great fountain and centre of moral life. The purifying fire and cleansing streams of God's Holy Spirit can alone do so. This mystic fire and wind and water are ever at work in hearts that are being modeled in the Sacred Heart of Jesus. Repeat frequently those beautiful hymns of the Church, the *"Veni Creator Spiritus"* and *"Veni Sancte Spiritus,"* each line of which is an exquisite prayer.

III.—*Duty.*

1. It will be said or thought perhaps that the word duty is out of place here. Why separate the duty we owe to the Holy Ghost from what we owe to God by the first commandment. Again, it may be questioned whether duty, strictly speaking, has anything at all to do with love, duty or devotion. As the Kantian phrase puts it, duty is the categorical imperative "This thou shalt do" or "This thou shalt not do," at thy own risk and peril. Duty is simply "keeping the law," either with or without light, love or devotion. Law is supreme, and man's duty is blindly to obey it. So far, true, i. e., partially true. We must not forget that Our Lord Himself taught us the distinction by warning us against sin against the "Holy Ghost," as an unpardonable breach of the duty we owe to the Holy Spirit.

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No doubt duty is keeping the law; not that "law" is a fetish or anything supreme, independent or absolute in itself. It binds only because it is the will of God who is supreme and absolute. Any and every excuse is often made to close any chink through which the "supernatural" may appear. But blind, loveless and devotionless reverence for "law" or "duty" is no aid to keeping it as we may see from the perusal of the lives of the upholders of this form of "modern idolatry"; e. g., Carlyle or George Eliott (Mrs. Evans).

The moral law binds, at our risk and peril, truly; but who does or can keep it without light, love or devotion from above? To the morally weak and fainthearted how consoling the words of the Sacred Heart, "Come to me, all ye that labor and are heavy-laden. . . . For my yoke is sweet and my burden light."

Seeing that the indwelling of the Holy Ghost is a matter of spiritual life and death, our first solemn duty is not "to grieve the Holy Spirit" by persisting in sin. The first duty of a creature is repentance for sin. To go on in a state of sin against the Spirit's warnings is the most dangerous of all sins—a sin against light, a sin against the spirit of love and grace.

2. The next great duty to which the Sacred Heart appeals is the care of the soul and the lifelong good use of its great powers, intelligence, will and affection. The soul, as we have heard, is the immediate handiwork of God, the special residence of His holy spirit. All its powers, mind and heart and memory, are God-like gifts. By knowledge and love it comes into actual communication with the eternal God. What a responsibility, what an abuse to think and love deliberately what is wrong, to embrace what grieves the tender heart of Jesus, saddens the Holy Spirit and brings us into direct conflict with Almighty God.

3. The thoughts thrown out to-day teach us also the duty of using

well and caring rationally for our very bodies, declared to be the tabernacles or tents of the Holy Ghost. The body of man is a fair and glorious work, and destined to share in the immortality of the soul. That most cunning of all artists, nature, has nothing more beautiful to show in her magic mirror than a fair human form lighted up and quickened by a fair and beautiful soul. Alas that sin should wreck and ruin both.

Through the soul our bodies are brought into touch, so to say, with God. Hence St. Paul tells us to "glorify God in our bodies." Away, then, with all beastly lusts and foul loathesome sins of gluttony and drunkenness. Cleanliness, temperance, modesty, are surely as much due to this living house of God as to His dead one of stone.

The Sacred Heart we love and worship to-day was part of a human body. Our own heads and hearts are both organs and symbols of the highest created energy, knowledge and love. Every movement of soul has a parallel movement of body—so allied and close as to suggest to a certain class of minds an excuse for materialism.

4. But life and the production of life are foreign to and outside the capacity of lifeless matter. The chasm that separates organic from inorganic, the dead from the living, can be bridged only by a creative act. Life from life, life is from God. In the highest forms of it known to us here below this marvelous gift of God is entirely dependent on the smooth and regular working of the great organ of the heart. Once it stops, once it ceases to beat, life disappears, death ensues; a warning and a counsel to keep as far as in us lies, the heart sound and regular.

5. Thus life depends in us on the union of soul and body, kept together by the beating of the heart. There is a still higher form of life than what we see around us on earth. It is the union of our

souls with God by grace, in and through the working of the Holy Ghost. It, too, is based on a sound heart, i. e., a good will. Once it ceases to throb in union with the will of God, once it fails to elicit the divine life-beats of the spirit, it ceases to live. We fall down dead, spiritually speaking. We lapse from the divine life of grace. The supernatural life is snapped asunder. One human heart ever beat in perfect harmony with the divine, and that was the Sacred Heart of Jesus, and on which ours must be modeled. Let us pray to the Holy Ghost, the divine life-giver, to be the guardian of His own gifts and ever keep our hearts stainless, unsullied, holy.

For extended treatment, whole or in part, cf. Faber, "Notes on Doctrinal Subjects," vol. i., sect. ii., chap. 3, 4; "Voice of the Sacred Heart," part ii. Devotion to Holy Ghost.

V.—The Sacred Heart in the Family.

"For one is your master and all you are brethren."—Matt. xxiii. 8.

I.—*Light.*

1. The fruit of devotion to the Sacred Heart, as we have hitherto seen, is to fill the mind with light and the heart with love of Almighty God. It is only in and through the heart of Jesus of Nazareth that each person of the adorable Trinity is truly known and loved. "The yoke and burden" of the Lord, i. e., duty to God, is thereby also made "sweet and light."

Furthermore, the Sacred Heart brings light and love into our dealings with our neighbor. Our lives are spent not in isolation, but in society. Now, humanity as a whole was deified in its union with the person of the Word. Whether singly in the individual, or socially in the family, state, Church or other bodies into which men are grouped, our common manhood has been uplifted, cleansed, purified and inspired by the Incarnation. The various schools through which men pass on their way to eternity have been all deeply tinged and transformed, though often unconsciously, by the light and love emanating from the Sacred Heart.

To-day we shall speak of its transforming influence in the family, of which other social bodies are but the growth and expansion. There is something sacred or divine about the family, even in its lowest and most degraded types.

Father, mother and child, drawn into closest unity on earth by mutual and reciprocal love, form the earthly type and shadow of the Trinity in heaven.

God Himself is not the "great solitary" or isolated being that some say. The Holy Trinity is a divine society of distinct persons. In us thought and love are transient accidents of the fruitful soul. Though marvelous in their way, they pass away, change and dissolve, like ripples on a lake or the colors in the rainbow; but in God thought and love are fixed, changeless, eternal He thinks or utters that divine thought or word—eternal wisdom, "The brightness of his glory and the figure of his substance" (Heb. i. 3)—a person, the Son. By the necessity or law of their being, Father and Son mutually love; and this divine love is also a person, the Holy Ghost. Thus do the all-holy Three form a divine family, type, exemplar and source of the human.

Fertility and fecundity are God's gifts to the family. They are shadows of His creative energy. Parents are His associates in perpetuating the race, and giving children to Christ's spouse, the Church. The fountains of life, soiled and poisoned in the fall, are cleansed and sweetened by the Sacramental rite of marriage, that initiates family life; and carnal love, otherwise gross and sinful, is thereby made holy and lawful. "What is born of the flesh is flesh"; but Jesus touched the lepers, and they were healed. Carnal union, alas! was, and is in many cases, a foul, leprous thing, till the breath of Jesus quickened it with spiritual life and Sacramental grace. The shadow of the Sacred Heart fell on the Old World pagan cesspool of family life, and, lo! the family life of Eden is restored in a spiritual form (Gen. i. 21-28; Matt. xix. 8-12).

2. The family of Eden failed to live up to its call and grace. That of Nazareth replaced it. Into this holy household Christ-God chose to be born; and in Jesus, Mary and Joseph the human family was uplifted and restored. Three hearts, beating together, in perfect union and accord, and thus shadowing on earth the Trinity

above, give us the model and type of that eminently holy thing, the Christian family.

The Sacred Heart of Jesus was its sun and center, as it is, or ought to be, of every Christian family to-day. It shone in Nazareth for well-nigh thirty years, filling with divine light, love and life those two privileged beings, Joseph and Mary. This fountain of love made their little humble home a paradise.

St. Joseph was its head and ruler. He came into closer contact with the Sacred Heart and drank more deeply of its waters than any other human being save Our Lady. St. John the Divine, it is true, leaned on Our Lord's breast and felt its beatings; but St. Joseph carried Him in his arms, fondled Him in his bosom and spent years in deepest intimacy with this center of sacred light and love.

Love of home, strength of arm and tenderness of heart characterized the earthly ruler of the holy family. Hard work, simplicity of life, devoted self-sacrifice for wife and child point to him as the truest, safest and holiest representative of fathers in the sanctuary of the home. How dear he was to the Sacred Heart, how deeply filled with its spirit the voice of tradition, the revelations of the saints and the practices of the Church eloquently tell!

3. What shall we say of the mother of the holy family; of her who united in her person the joys of fecundity, together with the privilege of speechless virginity, who, as wife and mother, is, and ever was—"Virgo sine labe originali concepta"—"the flowering rod, the fruitful vine, the root of Jesse," that miraculously "bloomed forth the Saviour."

Her sacred person furnished the materials from which the divine heart of Jesus was formed, and long remained its living shrine and hallowed sanctuary. They were knit together as one heart and one

mind. She lived and grew in light and love, not merely as St. Joseph, under the shadow of the Sacred Heart, but shared that deepest and tenderest and purest of all intimacies—that existing between mother and child. Our Lord ever called Himself the " Son of Man," i. e., the " Son of Mary," who " first conceived him in her mind and heart " ere " the Holy Ghost came upon her and the power of the Most High overshadowed her," and the " Holy which was to be born should be called the Son of God."

In the light of her calm, peaceful, though toiling and suffering life, Christian mothers should study the grandeur of their calling and the responsibility and dignity of their office.

4. Little need be said as to her Son. The world is still disputing as to " who the Son of Man is "; but devout lovers of the Sacred Heart, with the light of love and experience, feel and know, with St. Peter, that " He is Christ, the Son of the living God," " to whom the Lord God has given the throne of David his father," " who shall reign in the house of Jacob forever," and of " whose kingdom there shall be no end " (Luke i. 32, 33). This child of the holy family it was whom saintly Simeon took in his arms and begged God to let him die in peace, for now " my eyes have seen thy salvation," " the light to the revelation of the Gentiles and the glory of thy people Israel " (Luke ii. 31, 32). " The child set up for the fall and resurrection of many in Israel, and the sign that should be contradicted " (Ibid. ii. 34).

This prophecy is fulfilled in our midst to-day. We meet here to worship the Sacred Heart of Him who was king, peasant and workman combined. The divine heart of Our King is the great center of attraction and repulsion; its badge the rallying standard of friends and point of attack of foes.

He came from above and chose to be born into an humble family

circle. Though "His was the earth and the fulness thereof," He chose to be the poor son of poor parents, and for thirty years "went down to Nazareth and was subject to them." He sawed and planed and hammered, and earned "his bread in the sweat of his brow," thus blessing toil and adding to it dignity and value. And when He went forth to teach and preach and heal the form of work was changed, not the toil and unselfish service in the cause of God and man. He lived and died the model Son of the model family, and thus raised, purified and sanctified society in its germ.

5. We hear a great deal to-day about social regeneration and the fresh adjustment of filial and conjugal ties. Believe me, there is no tinkering or patching the work of God. Base family life on the holy household of Nazareth, and all these relations will adjust themselves. The study of it will solve all social problems, or rather they will disappear in its light and love. The Sacred Heart of Him who was king and toiler, master and servant at once, will whisper to the classes and masses alike "what is to their peace." It will tell the rich to forswear the vice, luxury, indolence and selfishness born of ill-spent wealth; and the poor to seek content in honest toil, sobriety and resignation to the unavoidable inequalities of life. To all it will declare that heaven is not to be found on earth; that peace is not to be had in the state of the body, but of the soul; not in outward wealth, but inward virtue; not in harmony with the world, but in peace with God.

II.—*Love.*

1. Light and heat are inseparable. So are the knowledge and love that stream from the glowing furnace of the Sacred Heart. It fills herewith the whole Church of God; and yet, like the sun in the heavens, shows no symptom of weakness or exhaustion.

The life led by the Sacred Heart at Nazareth, His long, submissive companionship and sonship to Joseph and Mary, has created in the world an atmosphere of filial duty, of filial love, respect and obedience, that serve, to this very day, as "a light to the world." We live in it. We are impregnated with it. In endless ways it tells upon and influences family life. Love among its members in Christian states burns all the more brightly, purely and steadily for the Sacred Heart that finds honor among them.

The pictures and statues in the home reflect the unselfish love that rules in the heart. Mutual love is the fruit of devotion to the Sacred Heart in the family circle.

2. This mutual love fostered in the home will urge its members to extend it to the children of God's world-wide family, the race. For "the charity of Christ [our brother] presseth us" (II. Cor. v. 14). The love of God, our common Father, and Christ, our common Brother, is daily uniting and leavening the whole human mass. Though the world professes to ignore, yet to the Sacred Heart it owes all the light and liberty it enjoys. Its love has destroyed slavery, as it will yet destroy war. For, why should brothers either slay or enthrall each other?

Many evils threaten society. There is but one remedy, and that is to cleanse and uplift the race by creating purer, holier and better

family groups. There is but one Saviour of society, the workman of Nazareth. There is but one fountain of holy and unselfish love, His Sacred Heart. One hour's love "amongst the brethren," as taught by Him, would undo the wrongs of ages and start the human family on the right path, "the better way," because the way of love. All honest efforts at reform are but variations of the words that came straight from His divine heart: "Love one another, as I have loved you" (John xiii. 34).

3. Insistence on some men's rights have ever proved most men's wrongs. In pursuance of marital claims, women have had long to suffer the grossest injuries. But the Son of Mary, in bringing back the basis of the family to what it was meant to be by God, has replaced woman in her inheritance, and thus proved the best defender of her rights. She is no longer the slave or toy, but the equal and helpmate of the head of the family. Lust has been cast out, and love enthroned, in the Christian home. The virgin and child, the "mother of fair love," has replaced the fleshly deities of old. Shall we, then, condone attacks on the sacred character of the rite that Christ made Sacramental? Shall we replace the image, in heart and hearth, of her whom heaven's messenger saluted, "full of grace," by that of Venus, or Diana, or even Pallas (Minerva)? Shall the entwined hearts of Jesus and Mary cease to shed true light and pure love in Christian homes?

4. No! This cruel wrong must never be done to father, mother or child. As fire pervades all that is cast into the furnace, as the sun lights up and creates a world of wonder and beauty where all before was dark and dreary; so has the Sacred Heart transformed all human relationship built on and springing from the family. "We all beholding as with open face the glory of the Lord, are transformed into the same image, from glory to glory, as by the spirit

of the Lord" (II. Cor. iii. 18). It has created that "vision of peace," that germ and promise of "the city of God set on the hill," and the city of the world nestling on the plain, the Christian home.

5. As in the bosom of the divine society of the Trinity mutual knowledge, producing love, is its very life and essence, so in its reflected image, the family, reciprocal knowledge and affection, light and love, are its soul. The family is the true tent, or "tabernacle of God with man." It is the secret and source of unity among men. Church and state are but groups of families. "Behold how good and how pleasant it is for brethren to dwell together in unity" (Ps. cxxxii. 1). To heads of families redeemed by the Sacred Heart are these inspired words of Holy Scripture addressed: "Blessed art thou, and it shall be well with thee. Thy wife as a fruitful vine, on the sides of thy house. Thy children as olive plants round about thy table. Behold, thus shall the man be blessed that feareth the Lord" (Ps. cxxvii. 2-4). From a mere casual and transient union of human beings, the family is transformed into a holy, permanent, heart-lovng circle, illumined and warmed by rays from the Sacred Heart.

III.—*Duty.*

1. Light and love impel to duty. Knowledge not bearing fruit, in action, is a barren fig tree indeed. The first duty that falls on parents who would live in conformity with the Sacred Heart is loving and devoted care of the little ones with whom God may enrich their union. "Suffer little ones to come unto me," was the cry of the Sacred Heart. Wo to the parents who by neglect, or bad example, or scandal of any kind keep their children from Christ. If "it were better for any one to be cast into the sea with a millstone

round his neck," rather than to give scandal to the lambs of His flock, how much worse is it for parents to do so whom God made His agents in giving them life, and appointed them their sole guardians, during the most important part of their lives!

Children are the pick of His kingdom, the flower of His flock, the choicest flowers in His garden. What of the shepherds who would slay the lambs; or the gardeners who would pluck up and trample under foot the favorite flowers in the King's own garden.

2. The next law or duty that should rule in families transformed by the love of the Sacred Heart is mutual love, respect and regard on the part of husband and wife. They are blended rays in the same beam of light. Their union is, or ought to be, more than a mere civil contract. It has been raised by Christ to Sacramental dignity. It is a solemn and sacred rite, administered in a priestly function, of which they themselves are ministers. The union between Christ and His Church is the Scripture type of theirs. How sacrilegious and horrible sound the words adultery, divorce, or even division, in such a sacred connection.

3. The next duty or law of family life is mutual love and aid on the part of brothers and sisters. From the depths of His Sacred Heart Christ loves us all, as a brother. Each human soul is dear to Him, and should be so to us. How much more, then, the members of our own family, intimately united as fruit on the same branch, flowers on the same stock! Their very nearness to each other brings deeper and fuller application of the great world-wide law of love.

4. The security of a building rests on its base. No amount of propping from without will save it from tottering if its foundation is shifty and unstable. A chain depends on its links, a pillar on its base, a body on its component parts. The family is the social unit of all ordered human groups. It is the link and base combined of

state and Church. All lasting reforms in the world must begin with the family. We are all in duty bound to love our country and the Church of God; and to aid them, in our several ways, to carry out their mission in the world. In each case we must begin at our own end of the chain, strengthen the links, cement the stones of the buildings that are nearest to us; in other words, perfect the families of which we are members. Without the force of cohesion all bodies fall to pieces. Its absence spells disorder and confusion. Now, the only cohesive or attractive social force is love. It cements us together; it is the binding or uniting force in family, state or Church. But love's home is in God, for "God is love." The highest manifestation of it to men is the Sacred Heart of Jesus. It is the fountain of love—pure, holy and divine. Human love, to be true and lasting and unselfish, must be modeled on it. The family based on this love is the hope of the world. Its highest model is the house of Nazareth, where the Sacred Heart first shed its light and love on men.

5. Obey, then, parents or heads of families, the divine command, "increase and multiply"—in wealth and offspring of mind, by broader, deeper, more intimate knowledge of God's works and ways; in wealth and offspring of heart, by truer, deeper and more unselfish love of God and your neighbor. If He blesses you with offspring in children, fulfill your duties toward them, for they are a sacred and divine trust. Teach them to be worthy sons of God, brothers of Christ, each a fresh center of holy light and love, each a new center of attraction and reflection of the divine rays that spring from the Sacred Heart of Jesus.

VI.—The Sacred Heart in the State.

I.—*Light.*

1. Individuals perish, races survive. Man, however, is more than a mere specimen of a class. He is a *person,* and as such will outlive, not only his own body, but the very planet into which he is born.

Materially he dies; personally and spiritually he lives on. And yet in his bodily aspect, too, in form and feature, as well as in certain qualities of mind and will, he may be said to be immortal in his family and race. In a certain sense races have bodies and souls that they may lose or save.

We have dealt with the influence of the Sacred Heart in the family; we have now to deal with its influence in the state. The light and love it sheds in all departments of human life may be derided or denounced; yet they exist; for Christ is ever "The faithful witness, the first begotten of the dead, and the Prince of the Kings of the earth" (Apoc. i. 5).

The Jewish people who clamored for His blood, and who still deny its efficacy to save, bear witness, in exile and isolation, to the sins of their fathers in their treatment of Him.

May we not cherish a hope that the love of the Sacred Heart, which once found vent in tears of sorrow over the impending doom of Jerusalem and its people, will, one day, gather its scattered remnants into His kingdom. Surely He must love, and feel deeply interested in the now strange wandering race, of which He was the highest and noblest member.

2. We all belong to a wider family than that covered by the paternal roof. We have all a fatherland, to which our hearts instinctively cling, and to whose well-being we devote our lives and best energies. That the Sacred Heart should, in some way, guide, mold, and direct their country, must be the earnest wish and prayer of its devout clients. As we dedicate our persons and families to the Sacred Heart; so should we our country.

Man is often made, or unmade, by his surroundings. It is at least a partial truth, that like everything else, he is the creature of his environment. Mentally, morally, physically he is impressed, if not altogether shaped, by it. We can no more escape its subtle influences, than that of the air we breathe.

And yet we ourselves create it, just as we can choose sunshine or shade, the foul air of a cellar, or the health inspiring breezes of the hills. The light and love of the Sacred Heart are now happily spread all over the world. As Isaias foretold, "The earth is filled with the knowledge of the Lord as the covering waters the sea" (xi. 9). It is for us, however, not only to make it the sun of our own lives, but to bring others under its kindly rays. In making the Sacred Heart known and loved and served in our common fatherland, we prove ourselves its best sons and truest patriots.

3. But alas! few states, even among those wherein the Sacred Heart is held in highest honor, dare publicly recognize its divine sovereignty. The outlook on all sides is indeed depressing. Wherever we turn our gaze we behold nations and individuals alike swerve and halt in their loyalty to Christ, if they do not break away from Him altogether. The nation that gave birth to devotion to the Sacred Heart, has in our own day solemnly revoked and annulled its national vow, to raise a worthy shrine to the Sacred Heart to overlook and dominate its capital.

Loving hearts, however, have redeemed the nation's pledge, and from Montmartre Hill a glorious basilica looks down, in pity and love, and mutely pleads to God for one of the morally darkest spots on the face of God's earth.

4. Well might Our Lord say, "My kingdom is not of this world." Barely will modern states admit that "The earth is the Lord's and the fulness thereof." They banish Him from the schools as they fain would do so from the very hearts and homes of the poor. No wonder that respect for authority, based, in the long run, on Him, is fast disappearing. Love and reverence for Almighty God, and submission to law as the expression of His will, can never be replaced, as a restraining influence, by fear of brute force.

The present social order, therefore, with no admitted divine sanction behind it, and with its glaring wrongs and unjustifiable inequalities, seems doomed. New ideas and forces, aiming at the destruction or recasting of all existing relations between men, in property, in marriage, in the family, and in the state, are appearing in political life. Men are promised a new heaven and a new earth. "All the kingdoms of the world" are temptingly offered to those who will "Kneel down and adore" the new order of things. Is the vision from above or below? Is it of God or the evil one?

5. Can the Church read in it a forecast of better and higher things to come, for the flock of Christ?—a fresh display of the light and love of the Sacred Heart, her spouse; or, if not, can she quell and calm it, saying, with her divine Master, "Peace, be still."

Shall Jesus have to fly again into Egypt to escape the cruelty of Herod; or withdraw into the desert from the angry mob that at one time would fain proclaim Him King, at another seek to compass His death?

May it not rest with us, his disciples, that "He should appear

openly in Jerusalem," and be gladly welcomed by joyous throngs, "Singing Hosanna to the son of David"? Will not the workman of Nazareth perhaps be more at home, in the hearts and dwellings of the sovereign people than of sovereign kings?

II.—*Love.*

1. Generous hearts love their country "even unto death." Patriotism, it is true, may be abused; but it is a stubborn spiritual fact in life; and under God, has ever served a high and holy purpose. It is an ideal force in nature; and ever the mark of the lofty-minded.

Christ loved the land of his birth with all the intensity of His Sacred Heart. Though His was a world-wide mission, yet He confined His ministry within her narrow borders, and gave up His best lifework to her children. But His love was not exclusive. His heart embraced all.

Love, to be true, must be just. Genuine love of our own land respects the same feeling in others, and excludes from the heart all that savors of hatred, contempt and injustice. To exalt and enrich one's own country, by the ruin, misery, and degradation of others, is imperialism, a curse and a crime, not a virtue. Hence, empires based on greed, like all things founded in wrong, fail, burst and perish; while the nationalities they oppress remain imperishable.

"The kingdom of God," no doubt, is a world-wide empire; but it "is not of the world." It is the rule of justice, mercy and truth; and rears its throne, not on men's necks but in their hearts. It transcends the narrow limits of national boundaries, and proclaims universal brotherhood; yet the strength of the Church, the empire of the Sacred Heart, has ever lain, and still lies, in fostering and upholding national ideas and ideals, within national boundaries.

2. Love will ever make us wish to see our country strong, prosperous and happy. But, along what lines is she to progress? Is the spiritual and religious element to be ignored? Is all the light that guides her, and the love that warms her, to come only from below and never from above? Is nature and her iron bound laws, tied down to matter and force, as revealed by science, to be the sole object of study and pursuit? God forbid! True progress takes cognizance of the whole man, and not merely of his grosser part, the body. There is more in man, and the world, too, than what falls under the ken of sense. Light from on high, light emanating from the Sacred Heart of Him who is "the light of the world," can alone help us to unfold and develop the wonders of the world, that lie hidden in human souls.

3. For true love of country seeks unselfishly, and to the full, its interests and advancement. It sinks its personal aims and individual desires in the common national good. The great lesson taught by the love and sacrifice of the Sacred Heart is self-obliteration, self-renunciation for the common social weal "of the brethren." What is nearer to us than the extension and multiplication of ourselves in the great corporate bodies to which we belong. "He who loses his life shall find it." The more we merge our individuality, with its petty needs and personal soul-slaying desires, in the great masses of humanity outside of ourselves, the more intensely and perfectly we live. The individual man is neither his own measure, nor that of the world at large. He must modestly take his place as the atom of a mass, the very small part of a very small whole. Men in combination are the strongest force in the world; singly and detached, the weakest.

Heresy and schism have ever sought to exalt the individual, and thus extol pride and self-assertiveness to the verge of revolt;

whereas the teaching of the Sacred Heart, calling all men to be one in mind and heart, and therefore strong in one great body, the Church, is to make them like Himself, " meek and humble of heart "; self-forgetful and self-annihilating. It is not in revolt, but in respect for law and submission to authority that either nation or man will find salvation.

A state, a body, is collectively what its members are singly. Though but the sum of its constituent individuals, yet it acquires an individuality, nay, a very soul of its own. And just as it is not what a man was, but what he is, that makes him good, great and worthy, so is it with a nation. It is not external possessions but internal worth, that measures its value. It, too, has " a soul to save " and what will it profit it, to gain the whole world and lose this soul. And for this lofty purpose, the state, too, needs the light, love and healing of the Sacred Heart.

4. For true progress and civilization must be inward rather than outward, of the soul rather than of the body. It must proceed from the inner self, i. e., from the very mind and heart of the nation. It needs redeeming and saving, and of this the Sacred Heart is the fountain.

All this is tantamount to saying that the nation, like the individual, is in duty bound to take more care of its soul than of its body. Each state is a moral person dowered with a soul, responsible and immortal, that it is bound to tend, foster and develop. It may sell its birthright for a mess of pottage, may grovel in the lowest depths of materialism; or soar aloft to the skies. Hence the need of lofty ideals, that may raise its soul above the sordid views of the godless. It, too, needs the transforming and regenerating influence of the Sacred Heart.

5. We love ourselves best when we forget ourselves most. Our

highest personal interests are those of our country. If we love it and desire it to be something more than a mere soulless mob, we must cherish and act on the maxim, "Have not! Be!" It is not flocks and herds and dollars that make a country "great, glorious and free," but God-fearing, self-respecting and worthy men and women. People are not great for what they *have*, but for what they *do* and *are*.

Now, the best school of generosity, unselfishness and personal worth is that of the peerless unit of our race, Christ Our Lord. The light, and love, and example, of His Sacred Heart, are the most powerful means of training good citizens, and true patriots, and so forming a great state.

III.—*Duty.*

1. The duty we are under to love, respect and obey the "mother that bore us and the father who toiled for us," will urge us to extend that duty to the land that gave us birth. All duty, to be solidly binding, is ultimately rooted in respect for the authority of God. To know Him is tantamount to loving and obeying every expression of His will. Now, that will reveals itself in the comprehensive command to "honor thy father and thy mother." And does not our country claim the right and name of both? Honor then to our Fatherland! i. e., love, respect and obey its customs, traditions and laws, when not opposed to the higher authority of God. Honor or respect for authority, as being at least imperfectly the expression of God's will, is the sole guarantee of rational submission to state. Strip authority of its Godlike sanction, and force alone is left. But force, though necessary as a reserve means, is never a remedy. The form of government is of less importance than the spirit of the people governed. "Christ loved us and delivered Himself for us";

so should we, for our country, at the call of duty. Though Saviour and Redeemer of the world, His best work, nay, His very life, was given to the lost and ungrateful sheep of Israel. In being dutiful citizens, therefore, we are walking closely in the footsteps of the Sacred Heart.

2. Citizenship involves duties as well as rights. It bodes evil to a state when its members insist on their rights, and neglect their duties. People often complain of decadence of public spirit and morals, while contributing thereto by their very apathy and indifference. A free country has the government it deserves. Why groan over evils of our own making, or within reach of our own curing? Let each rise to his call.

Politics, whatever people may say, are a branch of morals; and the foundation of morals lies in religion, i. e., comes within the realm and sphere of the Sacred Heart. Questions affecting the teaching, freedom, spread, and influence of the Church; matters bearing on schools, marriage laws, temperance, and the rest, intimately touch the interests of the Sacred Heart.

3. To do our duty to the Sacred Heart, in its bearing on the state or country, of which we are members, we must first begin at home, in our own souls. If truly patriotic, we must be, personally, what we desire others to be. We must, next, do our duty in the bosom of our own families, of which, after all, the state is but the extension. A good father, husband, brother, or son is usually a good citizen. As we have seen, the moral cement of family life is the love and fear of God; of which, in our regard, the Sacred Heart is the fount and origin.

4. We often excuse our neglect of public duty by saying, that singly, we are but as atoms in the air or drops of water in the ocean —powerless to effect much for good or evil. In reality, each man

or woman, in his or her circle; and remotely, in the state, is a center of light, leading and healing. A measure fraught with vital consequences to the interests of the Sacred Heart may be lost or won by a single vote.

A *will,* a person is all powerful for good or evil. Each person is, in this world, both a herald and a torch.

5. But few, if any, nations there are to-day not suffering from moral drought. In all lands the parched and thirsty ground gapes for the dews and rains of heaven. Who shall call down the refreshing showers of grace, if not the devout clients of the Sacred Heart?

Men are weary of false guides, false lights, false teachers. They are waiting for the stirring of the waters, to be cast into the saving stream. The sources of their healing are to be found only in the light and love that issue from the Sacred Heart of Jesus.

VII.—The Sacred Heart in the Church.

I.—*Light.*

1. The Church of God is the creation of Christ's love; i. e., she is the offspring of His Sacred Heart. Man's powers develop only in companionship. He is by nature gregarious. At all times a common purpose, like aims and similar views have brought men together in groups; but the conception of a world-wide society, binding all men in common brotherhood, for a common life-purpose, impalpable and unseen, under one head, persuading them to agree on the two points in which, usually and naturally, they differ most, was reserved to Him who uttered the words in the text above. His success proves Him divine.

At the time they were spoken ancient Rome came nearer to setting up universal political rule than any previous or subsequent empire; but Rome has gone, whereas the throne of the fisherman still holds sway in every corner of the globe.

A secret bond no doubt has ever drawn all good men of all times to wish and strive, in union, for the triumph of righteousness, and thus pave the way to the coming of "the kingdom of God," that ideal realm wherein God reigns supreme in all hearts; but Christ alone gave it concrete form and definite shape.

"The kingdom of God!" What magic and music and mystery lie hid in the words! How "men of good-will" all the world over ever long and sigh and search for its coming! Is it a mere chimera or a living fact? Whatever it is, it has been ever the dream and desire of the good. So was it in Judea of old. Seers and sages, priests and people were searching the Scriptures, and fondly gazing round

among themselves, for the new kingdom of God, under the leadership of the long-promised Messias. But lo! the king and His kingdom were among them, and "they knew it not." The worldlings of the day were in conflict with both, and did their best to cast out Christ and His system from their midst. He was "the expectation of Israel," and to the spiritual-minded, like Simeon and Anna, even as a babe, revealed Himself as such; but to those who looked only to the pomp and glitter and glare of a conquering Messias He was only the son of Joseph, the carpenter of Galilee. So is it to-day.

2. In the midst of a godless world, steeped in matter, drunk and sodden with luxury and vice, there rises up a voice it would fain drown; there presents itself a powerful organization, open as day, bold as Moses in Egypt, or Elias the Thesbite in Israel, whose sole avowed purpose is to uphold and proclaim the spiritual element in man; that takes little account of the visible and palpable, a material world; that tells men, nay enjoins as a duty to be neglected at their personal risk and peril, to aim higher than the fleeting and temporal "life that now is," and work for the unseen and eternal, believing, on her testimony, in the "communion of saints and life everlasting."

Though, as we see her, she is a large, compact, visible body in society, she is yet but a part, the militant part, of a still larger, invisible body, suffering in purgatory and triumphant in heaven. "You are come to Mount Sion and to the city of the living God, the heavenly Jerusalem, . . . and to the church of the firstborn, who are written in the heavens" (Heb. xii. 22, 23). "Look upon Sion, the city of our solemnity, . . . a rich habitation, a tabernacle that cannot be removed. . . . Because only there Our Lord is magnificent. . . . For the Lord is our judge, the Lord is our lawgiver, the Lord is our king" (Is. xxxiii. 20-23).

3. The Church is the expansion of the Sacred Heart. She is the concrete expression of the love of Christ, no longer limited to one spot on the earth's surface, but carrying the fruits of Redemption all over the world. She is the incarnation, living and working among men. The lamp of the Sacred Heart, its love and zeal for men's eternal interests ever burn brightly within her. The presence of Christ in His church is not a mere historical influence, not a mere tradition or memory, but a living fact. He died, it is true, rose again the third day, and ascended into heaven. He withdrew visibly, to return again with His holy Spirit, to abide among us invisibly. "Behold I am with you all days, even to the end of the world."

The Church is still "enlightening those that sit in darkness, and in the shadow of death"; she is ever teaching and healing and casting out devils in His name. His Sacred Heart is the light-centre and love-centre of His kingdom of God on earth. From the deep recesses of every tabernacle, down in the depth of each heart among His subjects, His pleading voice is heard saying, "Come to me all ye who labour and are burdened, and I will refresh you" (Matt. xi. 28).

4. The relation between Christ and His Church is not only that of a king in His kingdom, but is also put before us under the beautiful metaphor of the bridegroom and the bride. St. Paul, exhorting to conjugal duty and fidelity, speaks of this mystic union as a "great Sacrament." The unity and indissolubility of the marriage tie are based on the union of the divine word with our nature in the Incarnation, perpetuated in His espousals with the Church. The privileges of the immaculate Virgin Mother are perpetuated in Christ's bride, the Church. Like a fruitful vine, chastity and fecundity are her notes. Children are ever born to her in Holy Baptism without exhausting her fertility or affecting her youth and beauty; for her divine

Spouse takes care ever to "present her to himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish" (Eph. v. 27). And just as in a happy union the minds and hearts of both seem blended into one, so is it with Christ and His Church. Her heart beats in union with His; and she ever voices His mind and will. "I to my beloved and my beloved to me" (Cant. vi. 2).

5. Furthermore, light is thrown on the love of the Sacred Heart for His Church by the fact that she is the mystical body of Christ. The guardianship of His real body is entrusted to her keeping in the blessed Eucharist; but she herself, viewed as a great, world-wide body, rightly claims Him as her supreme, invisible head. St. Paul puts the metaphor boldly when he says: "As Christ is the head of the church, he is the saviour of his own body." "For no man ever hateth his own flesh; but nourisheth and cherisheth it, as also Christ doth the church. Because we are members of his body, of his flesh and of his bones" (Eph. v. 23, 29, 30). Our Lord's own metaphor of the vine, of which we are all branches, is another way of putting the same truth. We can therefore claim the Sacred Heart as our own, as living, loving and throbbing, to keep divine life in us.

II.—*Love.*

1. The Church is therefore the home and resting-place of the Sacred Heart on earth. It is ours also. What a debt of love and gratitude we owe to the Sacred Heart for the safe shelter we find in it! His Church is to us a safe and trusty ship in an angry sea, a harbor of refuge, a home of shelter, when chill blasts blow. Look round, in life, at the many storm-tossed souls vainly crying for light and love and grace, slaves of error, victims of doubt, a prey to vice,

and reflect on the debt of gratitude we owe to the Sacred Heart for bringing us safely to His Father's house, preserved, perhaps, from peril of death and finding food, warmth and shelter under its roof. And as we kneel in loving faith and confidence before the shrine of the Sacred Heart in the tabernacle and realize the privileges we possess in the gift of the true faith, shall not our hearts gladly re-echo holy David's prayer: "Lord, I have loved the beauty of thy house and the place where thy glory dwelleth" (Ps. xxv. 8).

2. Do we or can we realize the love shown by the Sacred Heart in the institution of the Church? It is Our Lord with us and among us, as in Judea of old. He is here to free the captive, heal the sick, feed the hungry, and give drink to the thirsty. Error is the slavery of the mind; sin of the will. He frees from both, in His Church, by His light and grace. Now the mind, in seeking truth, is seeking God, even though blindly and unconscious of the fact. The will, in seeking rest, peace, pleasure, love in its plenitude is but groping after God, the Supreme Good. Every soul in search of light and love can say, in the words of Scripture: "As the hart panteth for the living waters, so doth my soul pant for thee, O God."

Now, where is God to be found? Where is Christ, the king of glory, if not in His kingdom? Where is the Master, if not in His own house? Where the head, if not with the body? "All power is given to him in heaven and on earth." Now, this power of His is at the beck and call of every member of the Church disposed to profit by it. The Sacred Heart stands at every door and knocks. He still wearily sits by the well, ready to dispense the living waters that will quench souls athirst for God and cleanse the very harlot from her sins. "For the stream of the river maketh the city of God joyful. The Most High hath sanctified his own tabernacle. God is in the midst thereof, it shall not be moved" (Ps. xlv. 5, 6).

3. "Behold I am with you all days." It is this living presence of Christ that marks off the Church from every other body. "Lo He is here and lo there," you will hear people say, but He only is where He promised to be—"with His own." His Church is not a mere philosophy or school of thought. His teaching, no doubt, and His personality are subject to the closest scrutiny, and He has emerged from the fiery ordeal the most interesting figure in history. But He is more to us than a shadowy figure of the past; His is a living, moving, actuating presence. His mind is known to us on the great problems of the day. His heart beats for and goes out to us now as it did to Peter and John and Magdalen, in the days when He was seen on earth and conversed with men. Through the agency of the Church, His body, blood, soul and divinity are brought to our very doors. The Jews who saw him in Bethlehem, Nazareth and Jerusalem beheld in Him "the Son of man;" but with the light of faith we recognize in Him, with St. Peter, "the Son of God;" and in the breaking of bread, that takes place in this house of God, we behold His body and blood and divinity. We see on the altar the Lamb as it were slain. It is not a dead Christ, nor a dead heart, nor a mere venerable relic of bygone days that we worship in the Catholic Church, but the living Christ, "Son of the living God."

4. Now, just as each one of us can truly say that sun, moon and stars shine for us singly, inasmuch as we receive their light to the full extent of our capacity, so does each single soul in God's Church, fully enjoy the plenitude of the love of the Sacred Heart, its dearest treasure. The whole hierarchy, from the Pope downward, the Sacramental and sacrificial system—the whole machinery of the house of God, in fact—are at work in training, adorning, perfecting and transforming each soul singly.

And once a soul is engrafted by grace on Christ the true vine, and falls not away from it, it remains ever a member. Death does not separate us from Christ and His Church. The gradual process of development is carried on beyond the grave in the Church suffering in purgatory. The Sacred Heart never loses sight of its children. Its love burns intensely for the poor exiled souls in God's prisons, with the sores and stains and dust of venial sin and old debts accruing from forgiven and perhaps forgotten mortal offenses. "The chaff and the stubble and the clay must be burned out" ere the soul is raised to the vision of God.

5. And when the weary round of suffering and combat is over, we shall all meet together in heaven as members of the Church triumphant, and find everlasting peace and rest in undisturbed union with the Sacred Heart. The souls of the just then safe in the hands of God are the conquests of the Sacred Heart. They are its triumphs and joy. The light and love they sought for in the study and imitation of the Sacred Heart as revealed in the Church here are now their portion and inheritance in the Church triumphant above forever.

III.—*Duty.*

1. A loving heart is a dutiful heart. Now, the first duty of lovers of the Sacred Heart is ever to work and pray that "the kingdom of God," wherein alone it is duly honored, worshipped and loved, "may come." Though ever at hand, yet, alas! there are many souls and groups of souls—whole nations, in fact, to whom it is an unknown and far-off land. The voice of its heralds is as of one "crying in the wilderness." May we not be at fault? May not we, as children of the kingdom, fail in our duties to the kingdom and its king? What do we do to promote the interests of the Sacred Heart? Cut off

from the Church—parted from Christ its head and the Holy Ghost its soul—a person is dead and lost spiritually. Have we ever done anything in life to keep souls in the ark of salvation or kept others from going out? Have we been, in any true sense of the term, "our brother's keeper?" Bear in mind, we owe to the Church the duties of subjects and children in the highest and most ideal sense of the term.

2. To the Church militant, therefore, we owe loyalty. Apart from being a duty, it is the highest form of patriotism; for the Church is the empire of the Sacred Heart, not based on ruthless tyranny or vaulting ambition, but on light and love, on the sway of Him, who was and is "meek and gentle of heart." There is nothing narrow, selfish, or exclusive in this form of patriotism. It is simply devoted love of Christ and his brethren. This love must be practical.

Say not that you can do little or nothing to extend the kingdom of God. Each one surely may do two things to prove his loyalty. He can, in the first place, show himself a good citizen and soldier, and next influence for good those with whom he comes into immediate contact. Those we love, the members of our own family circle, are or ought to be living members of the Church militant. Can we do nothing, were it only by example, to help them to be better and more loyal?

3. Again, we owe a duty of zeal, sympathy, and prayer to the Church suffering in purgatory. The holy souls imprisoned there are fellow members with ourselves in "the kingdom of God." They are finally sure of election, and are undergoing the last cleansing, that is to fit them to gaze forever in imperishable joy on the face of the Eternal. They long with unspeakable ardor to join the Church triumphant and reach at last the term of their wanderings, their home

in God. For this very reason they are especially dear to the Sacred Heart.

They can not help themselves, and therefore appeal to us to come to their aid by prayer. Here is a great field of labor. Here is boundless scope for charity to the least, i. e., the most helpless of Christ's brethren.

4. Furthermore, we are joined to the Church triumphant by the bond of the communion of saints. We are one in holy love with "the souls of the just made perfect," over whom the Sacred Heart, in undimmed splendor, reigns in undisputed sway. They are the fruits of His conquest over sin and death. They are the joy and glory and triumph of "the Lamb that was slain, but now liveth, to make intercession for us." We owe to this "assembly of the elect" the duty of hope. The Church is our "pedagogue," to lead us to Christ. We are but in the militant or preparatory stage of training for the day of vision. Shall we reach it? Yes, for we have confidence, and this is our duty and the fruit of our meditation, that he who began the good work in our souls will himself perfect it (Phil. i. 6).

5. To the love of the Sacred Heart we owe the priceless treasure of being members of "the house of the Lord, prepared in the top of the mountain and exalted above the hills" (Is. ii. 2). We are in the net of the fisherman. We are of the Lord's kingdom. We are of the "many nations and peoples that have said, Let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us his ways, and we will walk in his paths" (Is. ii. 3). Mark and apply the concluding words, "we will walk in his paths." Let us be of the Church and not merely in it. Let us be *living* members, not *dead* branches. Let us be united both in body and soul, to the Sacred Heart in holy grace, and in the bonds of living faith, hope and charity.

VIII.—The Sacred Heart and the World.

I.—*Light.*

"If any man love the world, the charity of the Father is not in him."—I. John ii. 5.

1. Devotion to the Sacred Heart, as we have already seen, casts light on our relations to God and our neighbor; and furnishes motives for the love and duty we owe them. It is furthermore helpful, as we have next to consider, to ourselves personally, in the great lifelong war we wage against the triple enemy of our souls, the world, the flesh and the devil.

Our souls' first and leading foe in this unholy alliance is the world; inasmuch as it leads the way, and prepares an easy victory for the other two. A soul tainted deeply with the spirit of worldliness, makes a poor show of fight, against the devil and the flesh. We daily see, that amongst the cultured, worldliness is often the forerunner of skepticism, and unbelief; while among the rude and unlettered, it leads direct to the gambling ring, the wineshop, or the brothel.

The life work, therefore, of a good Christian, and more particularly, of a devout client of the Sacred Heart, is "to overcome the world;" fight to the finish against the only too prevalent view of life, called "the spirit of the world;" the sin of which consists in ignoring God, and exalting into a system a philosophy of life, that intricate combination of moral evil and glittering intellectual fraud and falsehood, as to man's aim, object and destiny; summed up by St. John in "the lust of the flesh, the lust of the eyes, and the pride of life."

This triple form of concupiscence forms the soul of worldliness, as opposed to godliness. It dazzles men with the promise of happiness to be gained in and through earthly honor, wealth and pleasure. God is not engraven on its banner. Its motto is, "'This life and the good things it offers."

Now the teaching of the Sacred Heart runs quite counter to this. It also promises happiness, but of another sort, and by far different means. It tells us that the "shadow of this world passeth away;" that, as immortal spirits, destined for a higher sphere, we are neither to "love it," nor be conformed to it.

2. These are the views of eternal wisdom and the expression of divine love in what should be our bearing towards the world. Yet God planned and made it; and in some way must have meant the spirit that fills it. Is it not under His watchful care, and developing by the action of laws that are the expression of His divine will? Are not "all things good after their kind," and this world amongst the rest? Why reject as "unclean, what God has made clean"?

Now there is a double world, outside of us, just as there is a double self within us. There is the lovely world, made by God, for man's use, as a temporary resting place, and training ground, for a better; and an unlovely moral world, made by man's abuse, and wrongly deemed the only world he is called to, and has to work for, or serve. And just as there is a lower self, that "wars against the spirit;" so there is a world that wars against, and does its best, to hinder and thwart the advance of His kingdom. The abuse of the divine gift of free will in Adam, repeated and still carried on in his descendants, has created the world that we call God's enemy and ours. "He that is not with me, is against me." Whatever is without God, is against God. And this is precisely the world's sin. It is Godless.

By the fall, the material world was freed from due subjection to the spiritual. It has attained a higher degree of importance and prominence than it deserves. The world of matter, therefore, has come in our minds, to have a sort of life of its own. Though dependent on God, and overruled by Him, it has yet grown into a system of aims and ideas that estrange the soul from Him and quench the higher life of the spirit within.

Man has a dual aspect. To one class of observers, whose study is mind, he is all soul, almost a pure spirit. They are indifferent to the material body, through, and in which, the soul acts; and see only in him, thought, power of will, memory, affection, understanding. To another class of observers, the soul is only an illusion and a delusion. They see nothing in man but chemical elements, worked up into flesh, blood, bone, nerves and muscle. They scorn the idea that there is anything in man that the eye can not see, or the hand touch. The inmost recesses of his being can be explored, they say, by lance or scalpel.

So it is with the world. It has an outward and visible aspect, as well as an inner and invisible. In both respects, it is a beautiful work of God. But many see no God in it. To them, it has an independence, a beauty, a glory, and a grandeur, all its own. In this sense, the world disowns its subjection to God, it ignores him, is quite content with itself; it seeks no Saviour, regards neither past nor future, living only in and for the present. It has a morality and wisdom too, bred of its own light; but a wisdom that "honoreth not God."

3. We, however, take our estimate of the world "that passeth away," not from worldlings; but from the world's "true light." "They are of the world: therefore of the world they speak, and the world heareth them. We are of God" (I. John iv. 5). "And the whole

world is seated in wickedness" (Ibid. v. 20). Our Lord's whole aim, as shepherd, guardian, and teacher, was to keep His little flock "unspotted from the world." "The world hath hated them," He says, "because they are not of the world, as I am not of the world" (John xvii. 16). "I pray not for the world," as if it were hopelessly lost, "but for them whom thou hast given me" (Ib. xxii. 20).

The wise of the world have in all ages, vainly sought to discover the sources of true happiness; but the problem is as far from solution as ever. The Sacred Heart, however, has shed light on the difficulty. Incarnate wisdom, the divine "logos," or word of God, has placed the great founts of happiness in the eight beatitudes, delivered in His far-famed sermon in the mount. Each one of these is both a challenge and an indictment of worldliness. They run directly counter to its spirit and aim.

The Gospel, like the Church, is "ever ancient yet ever new." Even to those who reject its teachings, it is the freshest and most interesting book in the world. Now we may say without fear of contradiction, that it is ever driving home one lesson—ever inculcating one moral, and that is the hollowness of this world—the vanity of the present fleeting life. What can be more dramatic than the parable of Dives and Lazarus, of the seven virgins, of the rich man, who had gathered unto himself a great store of good things; and heard the words that must impress even the densest worldling, "This night do they demand thy soul of thee, and where shall those things be, which thou hast gathered?" Each fresh advance of the "kingdom of this world," each first subtle onslaught of its soul-withering spirit, does but render these stories of the Lord more helpful and telling.

4. Never was worldliness more perilous than now. Man's wide-

spread dominion over the remotest corners of the earth, his increased knowledge and mastery over the powers and resources of nature; the spread of learning, the prevalence of peace, the growth of wealth, and possession of bodily comforts, make life for many an earthly paradise and fill others with a deep and restless desire to share in it. The "vision of glory" that some modern cities present, far excels what inspired Solomon's song in the Arabian Nights tales. Science, literature, and art, to say nothing of meaner and more sordid attractions, draw away from the unseen, and tempt men to regard denunciation of this world as a mere trick on the part of an interested class, to cheat men at large, out of the goodly inheritance into which they were born. Secularism is in the ascendant. Science, we are told, is exploding dogma, and reducing the stately structure of supernatural religion to a mere curious phase and growth of worldly wisdom. Light is flooding the Bible, and tracing it to its source, in history, as the record of the life-story of an Eastern tribe. Nothing is sacred nowadays. God no longer reigns supreme in the school, and seldom, alas! in the home.

5. Now there is no denying the immense field of work, of interest, of amusement, and of self improvement, that the world offers. Herein lies its danger. We are fitted for this world; therefore we are not destined for a higher. The argument is inconclusive but specious. The worship of the world is one of the strongest temptations to which an immortal spirit, encased in flesh, can be subjected. It is the soul's first and greatest enemy. Hence Our Lord, though sinless, allowed the foul fiend to approach His sacred person, and roll out before Him, as in a map or picture, the glory and beauty of the "kingdom of this world." The devil could think of no stronger temptation, wherewith to allure the Son of God to evil,

than worldliness. There is both a mystery and a lesson for us in this temptation of Christ.

Our Lord would teach us, that though the outward sphere of sense and time has its attractions, and very great attractions, they can not possibly satisfy the heart of man, made for God; and that true life does not consist in the abundance of things which he possesseth, but in working out the object and end for which he was created.

It is only in and through the revelation of the Sacred Heart of Jesus, our true light, that we know the world to be our enemy, an ally of the flesh and the devil, in the combat we wage for the defense of our souls.

II.—*Love.*

1. The world is a kaleidoscope, ever changing its pictures and views to the delight of the onlookers, but ever essentially the same, duping us into taking the shadow for the substance, the resemblance for the reality. Its purpose is to make us forget that we are immortal souls, in perishable bodies; that we are but passersby, and casual visitors, not permanent guests. Its counsel is the very antithesis of St. Peter's, "I beseech you as strangers and pilgrims to refrain yourselves from carnal desires" (I Peter ii. 11).

Herein St. Peter echoes the love of the Sacred Heart, in warning us against the deceitful promises, fleeting vanities, and false maxims of the world. "We have not here a lasting city." "The shadow of this world passeth away." Were real and lasting happiness to be had in this world, Our Lord, who loved us, would have told us so: it is quite as much his domain as heaven. But just the reverse. Even of Thabor, the one spot on its surface where heaven

opened to man, he said to the lingering apostles who fain would have made their abode in it, "It is not good for us to be here."

In His farewell discourse; in His Sermon on the Mount, in His life and teaching generally, as well as in the life of His Church, He is ever putting Himself in direct, personal antagonism to the world and its spirit. "Love not the world nor the things of the world." "Whosoever will be a friend of this world, becometh an enemy of God" (James iv. 4).

2. We may say there is a struggle going on between Christ and the world for the heart of man. Whose shall it be? Some think they can be devotedly attached to both. But it is impossible. A wife can not love two husbands. "A man can not serve two masters." "We can not serve God and Mammon," i. e., the world. "Be not even conformed to this world," He says, much less love it. "Their hearts are divided, therefore they shall perish." The love of God, like a flower planted on a bare rock, is sure to dwindle and die out, in a heart that devotes itself to a "world, seated in iniquity." The very essence of holiness is unworldliness. The Sacred Heart, our model, is described in the Gospel as one "in Whom the world hath no part."

It is ours to walk by faith, and not by sight. Even in this world of sense it is not what we see, and feel, but the subtle, hidden, unseen forces and powers behind and beyond sense, that are the true reality. In its phenomenal aspect, therefore, the world is but a flimsy veil, hiding the great realities around us.

But we live more by the heart than by the head, and the heart is ever prone to fix its love on what hand can touch, and eye see. It fastens on the visible framework of things, to the neglect of the unseen. Hence Our Lord in the boundless love of His Sacred Heart, was "seen on earth," and, in flesh we could touch, and a voice we

could hear, opened our eyes to the reality of the unseen and the future, as well as to the emptiness of the visible and the present.

3. Is there not something, it may be said, in the very nature of the matter in which we are immersed, that resists the very action of God, and drags down the human spirit to its own level? In other words does not the world both *need* and *create* worldlings? "Where your treasure is, there also is your heart;" and certainly, in the case of men at large, both heart and treasure are "far from the kingdom of heaven." So say those who despair of the human heart. But Our Lord "knew what was in man," his weakness, as well as his capacities and powers. He knew the power of holy love, aided by divine grace, to raise, cleanse, and purify that sink of iniquity,—the unregenerate heart of man, "prone to evil from its birth." In the boundless love of His Sacred Heart He rooted the "kingdom of God on earth," just to prepare them for the kingdom of God in heaven. Two converted worldlings, St. Paul and St. Augustine, as also hosts of successors in every age, tell us how we may live as angels in bodies of flesh." "We have not received the spirit of this world, but the spirit of God," says St. Paul. "Si isti et istae cur non ego," says St. Augustine. "If others lead a heavenly life here below, why not I? One thing we have all to remember, and it is, that the devil of worldliness must be cast out, ere the spirit of God can enter in."

4. Is the world then, evil in itself? Is it under the rule and guidance of an evil spirit, rather than of the great and good God? The world is not evil, but may become so to us if not used aright. If spiritually baneful, then it is bad to us. A soil that chokes off all good plants, and favors only weeds, a gas that poisons all who breathe it, may have their uses, but they are bad to us. The world, condemned by the Sacred Heart, is carnal, godless, pleasure-seek-

ing, soul-ignoring, heaven-forgetting; and therefore a bad soil and atmosphere for spiritual growth. It is thus "seated in wickedness" and no amount of plausible speech can make it aught else but the enemy of God and man.

The world is materially beautiful, and nothing more. God made it good, as He made man and the devil good. The gifts of God were, and are, abused by sin. The legend of the evil eye probably took its rise in divinely dowered spirits blighting God's beautiful world by the sinful use of His own gifts, intelligence and free will. The disordered love of creatures put the spirit of evil into it, so to say, and there it has remained ever since.

The Sacred Heart reveals a new heaven and a new earth. It has brought us into touch with a world and a frame of things, higher, more real and durable, than that dominated by physics. It shows us that human life is more than its material basis and organism, the body. Man is free, it is true, to degrade himself below the beast; but by the good use of grace and free will, he may raise himself to the stars, soar aloft into the region of the divine.

5. The human and the divine, in the highest perfection, meet in the Sacred Heart and make it our best, our truest, and our safest guide here below. If we model our hearts on it then we live well—nay, divinely. For the Sacred Heart is to us life, light and love.

God is life's focus and fountain; of whose fulness the Sacred Heart received. In it was the plenitude of true life. In the Sacred Heart alone do we live up to the fullest created possibility of life. Worldly lives, it is true, are often full, strenuous, intense; but in the long run what do they avail, if void of the divine? They never transcend space or time. Now a life of detachment from the world is one of attachment to God, and a sharing in eternal life.

The Sacred Heart must consecrate our love. To cling to the world in affection, to love its life, and aims, and ways, is to live and love, away from God, manifest in the Sacred Heart. The world pulls its votaries down to its own low level. It sears, hardens, and materializes their affections. We must tear our hearts away from its entanglements if we would lead a life of true freedom and love, in the Sacred Heart of Jesus.

Again, we find in Jesus our true light. Our Lord as God, is the "light of the world," the sun of our souls. In the realm of truth, and sphere of right action, He is the true guide of souls. The world, too, can boast of its light, that has enriched and beautified the earth,—relieved pain and sorrow, and prolonged even life itself. But it is only in and for this world. It ends at the grave. It is a ray only from God, sought and used often alas! without reference to its source. It is only a flicker that aids us in time; but in the Sacred Heart, we find the light that shows the way to eternity.

III.—*Duty.*

1. Are we then to live as recluses? Have we not duties, in and towards the world where God has placed us? Is not worldly life well ordered and founded on a moral basis? Why condemn a life that is the natural and necessary outcome of our environment? Would not the Gospel teaching, logically carried out, turn the world into a pauper warren? And after all, is Lazarus covered with sores and ulcers, a more interesting or desirable citizen than Dives in his marble halls? Do not people find the place and level they deserve in this world? Has it not a rigid code of honor and morals, all its own, a breach of which it neither forgives nor forgets? It has neither pity nor mercy on penitent thieves or weeping Magdalens, and is it not better for mankind at large, that it should be so? Is it not the spirit of the world to spread and encourage science, art,

commerce, education, wealth and who will say that these things are not good? But all this is beside the question. Civilization and progress are excellent, if there is a divine element in them. If Godless, they don't deserve their names.

We owe various and complex duties to the world; and the voice of the Sacred Heart calls to their observance, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." The sin of the world lies in stopping short at one part of the precept, and ignoring the other, and more important. It deals only with the surface of things, making our short stay here, the chief aim and end of life. It preaches attachment to worldly goods; and makes material well-being the supreme good, if not expressly, at least virtually.

The Sacred Heart suggests a better and a higher way. It values the world and its contents at their true worth; and shows how little they can do, to filling the infinite void of man's heart. The first duty of a follower of the Sacred Heart, who values his own peace and happiness, is that of detachment from the world. It is even a necessary condition, as experience proves, of ever enjoying rightly the good things that this world itself offers. "Taste and see" how sweet a life of detachment from the world is.

2. Our Lord describes Himself as "meek and humble of heart." He sought neither dignity, honor, nor wealth in His native land, and yet He put forward the most startling imperial claims. He had never seen a map of the world, He was no Jewish Cæsar or Alexander, yet He claims more than they ever dreamt of, and that is, to rule the whole soul of man, all the world over. His plans and projects embraced the globe; and He launched into history a scheme and kingdom that should win its way in the world, and last till the end of time. What no ruler ever claimed, He demands, and

that is the full allegiance of the hearts of His subjects, and the regulation of their thoughts and desires, in accordance with His law. Though His kingdom is visible and tangible like Himself, yet He declared that it was "not of this world." This is its main characteristic feature. Our second great duty, then, as members of the spiritual kingdom, as devout subjects of the Sacred Heart, is to be unworldly. In other words our second duty, like the first, is to keep ourselves "unspotted," i. e., detached from the world.

3. Our duty in this connection does not, however, imply renunciation of the world. It merely regulates the use of it, as of all creatures. The natural, in other words, the world, is in so far of real worth only as furnishing a basis for the supernatural. If it leads from God and not to Him; if it proclaims only the "glory" of man and not of God—if it mirrors only the human and not the divine, then it is bad to us. Man is prone to worship something. The danger of mere naturalism, i. e., worldliness, is that it leads to creature worship.

Our third duty, therefore, is to obey the precept of the Sacred Heart, commanding detachment from the world, in the sense proclaimed by the Gospel. "Love not the world nor the things which are in the world." "The world passeth away and the concupiscence thereof. But he that doth the will of God abideth for ever" (I. John ii. 15, 17). Detachment is our whole and sole duty in this matter.

4. To be detached from the world is indeed the only way to enjoy and use it aright. To ignore God in it, is to shut one's eyes to its very soul and true reality. He is its life. Without Him it is but an empty tomb, a festering corpse, or at best a dancing skeleton. Those who gain the "hundredfold in this life and eternal glory in the next," are they who by solemn vow, detach themselves from it. Like the Sacred Heart, they are *in* it but not *of* it. Our Lord was

no gloomy pessimist. He was fascinated by the natural beauties of the world. He knew life in all its variety and complexity, as His parables show. He took part in its innocent festivities and social gatherings; and was even called "a wine-bibber and friend of sinners," by the censors of the day; yet His life was the reverse of worldly for all that. He ever denounced the worldly spirit in unmeasured terms. He merely puts the picture before in true perspective. He ever impresses the duty of the use and not the abuse of creatures. The duty of detachment, so far from hindering the enjoyment of this life, really makes us happy and truly worldly-wise.

Our duty finally resolves itself into this, to use the world as God meant it to be used—a temporary resting place on the way to our eternal home.

We live in bodies that are daily passing away. The world too is a vain fleeting show hurrying to an end. The spirit alone remains and is immortal. We are meant to be not the world's slaves, but its masters. The best way to use it and gain by it is to despise it. What, after all, does its ownership bring us? The hunger of the heart, the thirst of the soul are not thereby sated. In its spoiled favorites "desire" is as strong and wolfish as in its most abandoned outcasts. For a world without God will never fill the heart or still the longings of an immortal spirit.

Well-ordered love of self is a divine instinct. This should guide us to appreciate the world at its true value—a false friend, a pitiless foe. The voice of the Sacred Heart, our defender in the war against it, ever reminds us that it is our supreme duty, as it is our highest interest to take to heart, and live up to the warning words, "Love not the world, nor the things of the world. If any man love the world, the charity of the Father is not in him" (I. John ii. 15).

IX.—The Sacred Heart in the Race.

"He loved me and delivered himself for me."—Eph. v. 2.

I.—*Light and Love.*

1. The Sacred Heart brings all mankind into touch, through holy and unselfish love. It stands for the highest expression of divine and human love combined. Its precious blood was shed for all; and its love is the cement that unites men to each other and to God. There is no other Divine Saviour, Redeemer or Lover but He "Who loved us severally and delivered Himself for us."

There are lives that seem lonely and solitary; but in reality, no human being is isolated; all meet in the mind of God, and are known and loved in the Heart of Jesus of Nazareth.

Man stands on the borderland of two great worlds, the seen and the unseen; the world of sense and matter, and the world of grace and spirit; or, to speak more correctly, both may be said to meet and converge in him. As matter, he is frail and perishable, the sport of its forces. As a spirit he is the strongest force in nature, a person, free, responsible and indestructible. He is the master not the slave of his own bodily material instincts and passions. But to hold this supremacy he needs light, love and grace. He has to drink the water of spirit life from "the Saviour's fountains."

In the realm of the spirit this is tantamount to saying that men need God brought specially near to them in the Sacred Heart.

The infinite awes and in a manner repels what is earthborn; but who can resist a palpitating human heart? Though a center of divine love, it is at the same time of a like texture to our own. It

ever beats in union with the great heart of humanity, whether in joy or in sorrow.

God truly loves each single soul, as only God can, with minute and boundless intensity; but this love comes home to us more touchingly and appealingly in the person of the great Martyr of our race—the Man of Galilee. For the Heart of Jesus of Nazareth loved His kind purely, deeply and unselfishly.

Our hearts, too, must go out to the race. Its joys and sorrows; its work and destiny, must be ours, as they were those of the Sacred Heart. We must broaden our interests. Nothing so warping and narrowing as ill-guided introspection. Under it, our very piety becomes tortuous and selfish. We must widen the horizon both of mind and heart. Light and love and zeal must go forth from us to the utmost limits of the kingdom of the Sacred Heart. This is the highest form of almsgiving. It is the wealth of the spirit that enriches both giver and receiver.

2. Who does not vainly at times seek for God in man, the divine in the human? The soul in its orbit is ever under the spell and attraction of the infinite. It seeks, and, by its nature, must seek the true, the good and the beautiful. Even sin is but misguided love of the beautiful, away from its source in God. Hence God reveals Himself in a human heart,—the Heart of Jesus, around which all may safely travel,—an answer, too, to all our searchings of heart and mind. God can say with very truth, "I also have a heart as well as you" (Job xii. 13). I am father, brother and spouse in all the love, fulness, and complexity of the terms; and thereby seek to win your hearts that I created free. Think this not strange, "For God is love." The life of God is light and love. God thinks or eternally expresses Himself in that sublime "Word of God," "the brightness of His glory, and the figure of His substance" (Heb. i. 3). This "Light

of the world," this vision of the Father, and the mutual love it engenders, is complete in the spirit of love,—love infinite and divine, a person, the Holy Ghost, God as they.

Every creature is known and loved to the measure and fulness of its capacity. Created things are the family of God, the offspring of His Divine fecundity, the fruit of His word. "By the word of the Lord the heavens were established. . . . He spoke and they were made, he commanded and they were created" (Ps. xxxii. 6, 9).

But men are the cream and flower of His visible works. Life of any sort is a tissue of wonders. But human life in all its phases and complexity, *Gloriam ejus quis enarrabit?* For countless ages, mighty forces were at work shaping and hammering the earth into a fit abode for it. The very house he lives in, the bodily frame that harbors his free immortal spirit is a palace of wonders. What of its occupant?

Alas, that so gifted a creature should compass its own ruin. But the power of self destruction is inherent in his highest endowment, free will. But God wishes free service, not constrained. To win back his erring creature, He has abased Himself, "emptied Himself," as the Scripture says, to win us back to the path of love and duty. The Sacred Heart yearns for man's love. This was the fire He came to cast on earth and which to see enkindled was the ardent wish of His Heart. Therefore, He founded a "kingdom, not of this world," into which He would lovingly gather all men, uniting them to Himself and with each other in bonds of belief, hope and love—making its members one bodily or at least in spirit. He loved mankind even to the shedding of blood, dying more than a martyr's death on the Cross with arms outstretched as if to lock all in one fond embrace.

3. The love of the Sacred Heart for all men neither was nor is

duly appreciated or understood. One reason out of many, is that this love was chiefly lavished, not on the body, and its fleeting earthly home; but on the soul and the only true life, that to come. Not that the body or the present order of life lay outside the sphere of the interests of the Sacred Heart; but the best part of man—his whole self and real life,—lies in the soul. In His view, we are spirits in exile, encased in flesh. The present world is but a temporary resting place. Now the Jews looked forward to a leader who should interest himself in their behalf alone and against other men in the realm of sense and matter,—not a conqueror in the spirit, but "a man of blood and iron;" a ruler, in fine, of the "kingdom of this world," when lo! a horny-handed son of toil, a carpenter from Nazareth, a city peopled by the mongrel races of Galilee—beaten track of the Gentiles—presents himself as their Messias, to save them not from the hated foreigner, but from themselves, and "their sins."

To win their souls, He healed their bodies. He was all to all, to save all. His mission was to the race of man, not a section. We understand this better now than it was understood then. Born of a race of kings, He toiled and suffered with the masses, ever the majority of mankind. He appeared not amongst the ruling classes. He did not choose the rank of warrior, priest, liberator, lawgiver, in the material sense; though spiritually, He was all these, and still more. He came of an eastern people in serfish subjection to a western; and chose the lot of a workman in a rude, uncultured province. He was our brother indeed, in sorrow and toil and pain, more than in joy. He proved His love by suffering and dying for all, "by His stripes we are healed."

4. The great truth now leavening the world, that all men are brothers, is His sowing. He takes what is done to the least of His

brethren, as done to Himself. His Sacred Heart went out and still goes out to each and every member of the race—bond and free; saint and sinner; Greek and Jew and Barbarian, all were and are His brothers. He lent dignity and grace to what was and ever will be, the lot of most,—toil and poverty, and sorrow; for such was the life He Himself freely chose to lead. Love and encouragement to all were His purpose. To promote the true interests of mankind at large was ever near and dear to the Sacred Heart. Though, as I said, men's souls are the main object of His love, neither was their social and material condition a matter of indifference. By His teaching and example He brings them together, thus breaking down the barriers that keep the classes and masses apart. Slavery has gone, under His benign influence, and war, the other great scourge of the race, is sure to follow it. Its most forlorn and degraded outcasts even are not shut out from the light and love of His Sacred Heart.

5. The most leprous, sinstricken members of the human family may hopefully call on Him, for pity and pardon. As God, He loathes and must loathe sin, inherently evil, a challenge to His sovereignty, the degradation of His creature, the unfurling the banner of revolt, the opposition of the created will to the divine.

Yet He loves their persons. They are still His creatures though erring. He pities their wretched state—"their intellects in heaven," by the knowledge of what is right, and their "wills in the mire," by the practice of what is wrong; and He yearns for their return to peace, in union of their wills and hearts with His. They are still called to enter the "fold" and the kingdom; though standing perilously on the brink of the abyss. He was charged with being "a friend of sinners;" and the charge was and is true. One, if not the greatest, sorrow of His Sacred Heart was the failure of His efforts to rescue them. Mystically He thirsted for them from the Cross

all through life. He still sits wearily by the well—the life-giving, health-restoring "fountains of the Saviour," longing to talk with, and win over to repentance, poor lost creatures as she of Sichem, whose hearts once fresh and pure, had yet turned to carnal lusts. The Magdalen, Zachaeus, Peter, the woman taken in adultery, tell the worst of us that we need not despair, that there is still room for each and all in the Sacred Heart of Jesus.

II.—*Duty.*

1. Every right or claim implies a corresponding duty, either in justice or in charity. There is a divine element in every man, that gleams at times through the human. God came to seek it. The plenitude of the divinity shone "in the face of Christ visibly;" and from "His fulness we have all received." The Sacred Heart craves for the souls of all; and it is our duty to aid Him in His rights and claims to the souls of all. *Da mihi animas,* He seems to say to each and all. "Am I my brother's keeper?" is but the answer of Cain. Dare we, can we, be indifferent to the fate of the race, which God in the Sacred Heart "loved unto death?" There are upwards of 1,500,000,000 human beings whose eternal interests are at stake, and in whom the Sacred Heart is deeply interested. Two factors will determine their fate; good or bad will, and grace. We can plead for help, cry to heaven for grace, pray that light and love may break in upon their souls. All must find a place in our hearts. Far from us be hatred, or contempt, or even indifference, to our own brethren, whatever their creed, race, or color.

2. One thought ever filled the Sacred Heart, the love of God and His brethren. One "sorrow was ever before Him;" the thwarting of this love, by the perverse will of man. "The zeal of thy house hath

eaten me up," He might well say. The very souls that fling back grace in God's face are yet objects of the burning love of the Sacred Heart. What do we do in the way of rescuing, I do not say these perverse souls, almost outside the range of pity, but souls in darkness and misery and vice, through hardly any fault of their own? A dense mass of wretchedness, physical and moral, lies at our own doors, awaiting our zeal. Men and women are craving for relief in body or mind. Let those who wear the badge of the Sacred Heart, of Him to Whom a cry for pity and help was never uttered in vain, bring them His message of peace, pour His "oil and balsam" into their wounds, scatter amongst them the treasures of His light and love.

But how is this to be done, you may ask? First, our zeal must be shown to all men by love and prayer. Lisping babes may do this. Next by doing what we can in the way of aid to foreign missions, through prayers and alms. A crumb to the hungry, a drop of water to the thirsty, are stored in God's memory; how much more, what we do to the famine-stricken nations, that hunger and thirst for the knowledge and love of the true God.

Wherever we go, and in whatsoever circle we move, we find a large field for the exercise of the corporal and spiritual works of mercy. The words we utter in kindness or wrath, the deeds we do, the lives we lead, either help or harm souls that are dear to the Sacred Heart. Be it ever ours to advance, and not to thwart the interests of His kingdom.

3. But, though the well-being of all men, as dear to the Sacred Heart, should be the object of our solicitude, we must not neglect the duty we owe to the just and God-fearing, the flower of His flock. In them He beholds the fruits of His toils, sorrow, and death—He sees in their souls His own and His Father's image brightly re-

flected. He rejoices in "the pure of heart;" as He did in the souls of Mary, His Mother, and Joseph, and John the Divine. Converted sinners too, He loves specially, for though once defiled, yet like Magdalen they now "love much."

Happily, in every corner of "the kingdom" there is a choice band of devout souls, "awaiting the expectation of Israel," "ever striving for the right," "walking in the narrow path," their "faces set to Jerusalem." There is no country without its sprinkling of this "healing salt." Be it ever our ambition to be of them, and among them. But how they suffer! Even by the cool pleasant rivers of Babylon they "hang up their harps and weep," "as they remember Sion." Exile is ever hard. It is our duty then, ever to stand firm with them, and console and encourage them, in the scorn, neglect, calumny, misrepresentation and gross injustice, to which they are so often subjected. In endless ways, by counsel, example, and sympathy, we can help these choice souls, so specially dear to the Sacred Heart. Whatever our interest in men, or the world at large, we can never be excused for neglecting those "of the household." For zeal, it is to be remembered, is exercised in perfecting the elect, as well as in rescuing the fallen.

4. But to raise the dead to life, Jesus Himself "wept and groaned aloud." We, too, then, who love the Sacred Heart and its interests owe a duty to the fallen, "that they may rise again." Alas! the souls for whom Christ died, and for whose saving the last drops of His precious blood oozed from His Sacred Heart are dropping into the pit, like snowflakes in a wintry sky. Hungry wolves are prowling round the fold. Evil influences are snatching the lambs and sheep from the very arms of the Master. Can nothing be done to counteract the "enemy?" Can we do nothing in the Master's cause? Is prayer of no avail? Was it only Moses and Abraham who had

thereby power with God? Is not good example as telling for good, as bad example for evil? Are bad books and papers not to be met and fought by good? Is the whole power of the world to be enlisted without challenge against righteousness?

Be it our duty and glory to raise the fallen, strengthen the weak, lead back the prodigals, who "live riotously," and "herd with swine," back to the light and love of their father's house.

5. We have dwelt to-day on the love of the Sacred Heart for the whole race of man. He wishes all to enter His vineyard, to be of His kingdom. His arms were outstretched to their utmost, on the Cross, as an invitation to all, and His Sacred Heart pierced to its widest, that all may enter. He is our King and Lord. We are of His fold. Let us also be His heralds and trumpeters. As our Sovereign, we owe Him tribute. What shall we bring? In the depth of His woe He cried aloud from the Cross, "I thirst;" and if we would quench it, if we would bring Him the tribute He longs for, we have it in the words, *Da mihi animas,* "Bring me souls."

First of all, let us bring our own souls in tribute to His feet in joy and gladness, if innocent; in sorrow and repentance, if sinful. Next, let us bring Him other souls, to the full extent of our influence amongst men. Surely each soul can bring at least one other soul "captive to Christ;" surely we are not solitary atoms, with no power of attraction; surely there is father, or mother, or husband, or wife, or brother, or sister, or friend, that we can draw to the Sacred Heart. Let us do so, and we shall not have lived in vain.

X.—The Sacred Heart in Relation to Sins of the "Flesh."

"God hath not called us to uncleanness but unto sanctification."—Thess. iv, 7.

I.—Light.

1. Our first foe in the "spiritual combat" is the world; but it is by no means our worst and strongest. Indeed the peril of worldliness lies in its leading by a smooth and easy descent, to sins of the *Flesh,* our deadliest enemy. We can fly from the world and the devil; but we can not escape from "that enemy of our own household, the flesh." Even the strongest advocates of *evolution* applied to morals must own that in regard to the abuse of strong drink and their own flesh, many men are far behind the beast.

To man alone is given an instinctive feeling of modesty; a sense of shame as a check on the "works of the flesh." Yet we daily see how weak it is against the habitual violation of the sanctity of one's own body, the desecration of the sacramentally consecrated "temples of God," the regenerated "members of Christ," as St. Paul calls them.

Our souls need the help of the Sacred Heart therefore in our struggle with the world; but much more, in the fight we wage against the lusts of the flesh.

2. Lust is the vilest and at the same time, strongest and most persistent of the passions. It seems to brand the soul in its inmost recesses, acting foully in mind and heart. It would appear to be the only sin that causes visible loss of innocence. Other passions, anger, envy, cupidity, flit across the countenance, and darken it, as clouds the sky, on a summer day, but brightness and serenity returns.

Not so lust. It impresses an indelible mark on the very countenance of its youngest victims.

Indeed to settle sexual relations on a lawful basis, is not merely the puzzle, but ever has been the despair of legislators. There is no regulating man's thirst for carnal pleasure. Even in holy marriage, it has a tendency to run into gross material excess, unless God is kept in view, "For they who in such manner receive matrimony, as to shut out God from themselves, and from their mind, and to give themselves to their lust as the horse and the mule, which have not understanding, over them the devil hath power" (Tobias vi, 17). Chastity in any and every state is a divine gift.

To heal our leprous flesh, to stay its unholy longings God took flesh; but in this wedding of the Infinite, the unconditioned mind, to our natures, lust had no part. Even in legitimate union there is something so material and gross, as to be utterly irreconcilable with the Infinite purity of the all-holy God. Christ "was flesh of our flesh and bone of our bone." His head throbbed with human thoughts, and His Sacred Heart with human loves, and aspirations; but that flesh was taken from a spotless and stainless virgin. He made chastity a virtue. His closest followers in this life, and the next, are they who never soiled their bodies with carnal union, legitimate or otherwise. They alone are chosen to "follow the lamb whithersoever he goeth."

Our flesh in the Incarnation has thus been elevated, consecrated, sanctified. Our very bodies, in holy Baptism, have been dedicated to Almighty God, as solemnly as our churches in consecration, Nay, more, they have been made "members of Christ." Hence St. Paul, to inspire us with the enormity of sins of the flesh, exclaims, in holy horror, "shall I then take the members of Christ, and make them the members of a harlot? God forbid!" (I Cor. vi, 15).

3. Ere light and love beamed on us from the Sacred Heart, the world and the flesh were not deemed man's enemies at all. The devil in the form of loathsome gods and goddesses, worshiped by impure rites; sanctioned, nay, encouraged, the wildest excesses of both, in heathendom of old. In this respect, Rome, stern at first, in enforcing law and simplicity of life did not lag behind intellectual and artistic Greece. They were but moral sewers in the worship of the flesh, in spite of their culture.

To the Sacred Heart alone, do we owe the restoration of marriage to its first unity and purity, and the cleansing of family and public life. "The axe was laid to the root of the tree," in the repression of evil thoughts and desires; and in this way, the springs of moral life are sweetened and purified. Hereby, all criminal attachment to carnal pleasures recognized and consented to, as such, whether in thought, word or deed, is condemned as immoral. Among the followers of the Sacred Heart there can be no compromise with the flesh. There can be no dangling with its baits. All deliberate consent to what is forbidden is grave. It is not as "Among those of old" "Thou shalt not commit adultery"; but "to look at a woman, and lust after her," is to commit "adultery in the heart."

This teaching it is that has created what Solomon longed to see, but did not see—"O how beautiful is the chaste generation with glory!" (Wisd. iv, 1)—that has peopled the cloisters with angels in the flesh, and sprinkled the world with the saving salt that knoweth not corruption; the choice band of holy souls, "that sing the new canticle," "who are not defiled with women, and who follow the lamb whithersoever he goeth" (Apo. xiv, 4).

4. But alas! these followers of the lamb are few. They are but tiny grains of leaven in the world's mass; a mere flavor in the vast ocean of humanity. The sick are more numerous than the sound;

the weak than the strong. How terrible are those maladies that directly attack the flesh — leprosy and all the foul kindred diseases of the blood. Visit a colony of lepers and view the limbs of its inmates. Hands and feet and the organs of sense gradually perish, the disease meanwhile stealthily invading the great vital organs of heart or lungs, its victims looking forward to death as a relief.

As with the cancerous and leprous of body, so with the unhappy slaves of the lusts of the flesh. They rot away in soul, morally speaking, and in body, too, sometimes. The great powers of the soul, its vital organs, so to say, gradually lose tone and perish. The mind, the very eye of the soul, grows dim and blind to the leading truths of the moral law—the conscience depraved ceases to warn—the heart grows callous, the will weak and vacillating. The calamities of the flood, the horrors of Sodom and Gomorrha are morally rehearsed in these souls.

5. Can aught be done to save them? Is there any available power strong enough and merciful enough to stay them in their downward march, "To the pool burning with brimstone which is the second death"? (Apoc. xxi, 8). Does not St. Jerome say that, "although God can do all things, He can not restore to a fallen virgin her virginity"?

But happily, God is all powerful to heal, and to save. "What is impossible to man is possible to God." He can give back sight to the blind, hearing to the deaf, He can cleanse the leper, wash them "in the Jordan," till their flesh becomes pink and fair as "that of a little child." In like manner, he can restore sight to the mind of the impure, open their stopped ears, soften their hard hearts, stay lust's cancerous growth, and so come to make friends of the harlot and the adulteress. Nothing in the way of sin can resist the all-pure love and cleansing unction of the Sacred Heart of Jesus.

II.—Love.

1. The violence of carnal lust shows forth the fall and consequent need of a Saviour. The corrupt human heart needs a divine heart to save it. Man's perverse love is healed, by the sinless love of Christ's Sacred Heart. "Out of Sion, in the loneliness of his beauty, God shall come manifestly" (Ps. xlix, 2). The heart, the very center and seat of love, should be cleansed by coming into contact with the divine heart of Jesus. Mere animal lust should be cast out, and Christian love take its place. In the order of nature, sexual intercourse is necessary to carry on the race; but it has been purified, and elevated in holy family life. There is a conjugal chastity, that guards those joined in holy wedlock from the riotous abuse of their own bodies. The virginal flesh of Him Who was born of a spotless virgin, under the life-giving action of the Holy Ghost, heals and restores humanity in all the relations of life. From the deep love of His Sacred Heart, He can say to the harlot as to the leper, "I will, be thou made whole."

2. In no instance does man need more this healing and strengthening love than in ruling the flesh. In the wild impetuosity and volcanic turbulence of its movements, the poor soul, left to itself, is almost powerless, and reduced to the level of a mere onlooker.

Strange to say, in animals, devoid of reason, passion safely reigns. It is the mainspring of their activity, and is determinant solely of life. In man, it is a disturbing factor, an element of disorder, an overflowing river, a devouring flame. Uncontrolled lust of the flesh leads not to the preservation and multiplication of life, but to its extinction and death.

Passion, or the "flesh," it may be said, is the cry of sensitive nature, claiming the satisfaction of our bodily wants. Why not

gratify a bodily organ seeking and needing what is to it as food, drink or rest? True; but in man passion ought to be subject to reason. It can not be master without disastrous results. But in this struggle with our enemy the flesh, reason is but a child, warring against a giant; a babe in the folds of a serpent. Only the grace, and touch of Him, Who gave to the waters of the Jordan power to heal the leper, and to moistened clay the virtue of restoring sight to the blind, can stay the ravages of lust or extinguish its raging fires. "I knew that I could not otherwise be continent except God gave it" (Wisd. viii, 21). "Many have perished by the beauty of a woman and hereby lust is enkindled as a fire" (Eccles. ix, 9).

3. This unholy impulse, to use the body for base and ignoble purposes, breeds an unending and limitless desire of carnal pleasure. It apes the manner and uses the form and drapery of love—the heart's true wealth. But though in profane circles, it is called love, and has eloquence and music and song and painting as its handmaids, it is in reality but a lewd low form of gross selfishness. It is sensuality decked out in the garb of love.

Soul and body are its victims. Observe how it pollutes the mind and turns the noble intelligence into a chamber of horrors, filling it with lewd thoughts, images, and fancies.

Listen to its words, and hear the great gift of speech used in such a way as to make deafness and dumbness blessings of God. The heart itself, that should be the organ of pure, holy, and disinterested love, is made the seat of a gross, selfish, and unsated passion, that animals indulge only on occasions when necessary for the reproduction of their kind.

Thus are desecrated the soul "made little less than the angels," and the body "created by God in honor," made "members of Christ"

and "temples of the holy spirit," by rites as solemn and sacred as those by which our churches are dedicated.

No wonder that "the land is desolate," and the greater part of the race are spiritually stunted, and undeveloped. "The corruptible body is a load upon the soul" (Wisd. iv, 15). Mind and will and love are chained down, and keep men in an animal state. "The sensual man perceiveth not the things that are of the spirit of God" (I Cor. ii, 14).

4. To raise ourselves up, we must bring our unruly flesh into contact with that of our Saviour and Redeemer the new Adam. We have to "wash it clean in the blood of the lamb that was slain;" in the cleaning streams of the sacraments, that issued from His Sacred Heart. They may be called so many streams of divine love. They are the mystic waters, "springing up into eternal life" that at once heal and cleanse. It is in this Sacrament of Penance that this sacred cure first takes place. The leprous flesh is dipped in its magic waters, and emerges fair and clean, "no longer a debtor to the flesh to act according to the flesh" (Rom. viii, 12). Margaret of Cortona long led a harlot's life; but, her heart torn with grief and incipient love, she plunged into this new pool of Siloe, and came forth, and ever remained, a saint of God. Her flesh to-day, after the lapse of centuries, is incorrupt; a miraculous proof of the efficacy of repentance and the Blood of the Lamb to wash the soul "from all her iniquities."

5. It is in the Holy Eucharist, however, that this purification is fully effected. Herein, "God creates a clean heart within us" by bringing our bodies into immediate contact with the virginal flesh of Jesus. This is "His good and beautiful thing, the corn of the elect, and wine springing forth virgins" (Zach. ix, 17). Herein, we touch not "the hem of His garment," but the body that was woven round the Person of the Divine Word.

St. Paul says: "If you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live" (Rom. viii, 13). Now to live thus, i. e., to be rulers in our own house, to be king of our own hearts, to cleanse the fountains, whence proceed "the evil thoughts and desires, leading to works, that defile a man," we must bring our hearts close to the Sacred Heart of Jesus. This can only be done effectually, and thoroughly, in regular and frequent approach to the Holy Eucharist. "The flesh," no doubt, is "strong"; but "if God be with us, who is against us," what for need we fear, who is nearer to God than they who share "the food come down from heaven," who "eat the body and drink the blood of Him" Whose name shall be called Emmanuel, i. e., "God with us."

III.—Duty.

1. Hatred of sin, is the basis of the spiritual combat. To have a deep sense of the personal guilt, and defilement, caused by a breach of the moral law, in the matter of "the flesh," is our first duty. Nowhere is sound principle more important than here. There must be no paltering or compromise with the flesh and its unholy cravings. The downward slope to hell is smoother, more slippery and rapid, in this matter, than in any other. Many are shocked at the very mention of "*free love*" as a legalized system; yet, "in their hearts think this evil thing," and when opportunity offers, gradually come to do, in the sight of God and His angels, what they dare not even utter before their fellowmen. And why? Because they held not fast to the Catholic principle, that nothing deliberately assented to, when recognized as wrong, is venial or trivial. A formed impure desire, though never reaching the sphere of speech or action, may yet morally kill the soul and cut us off from union with the Sacred

Heart. In this world, we walk through an atmosphere redolent of sin, and therefore, charged with infection. A breath may slay us. "Whosoever shall look on a woman to lust after her hath already committed adultery with her in his heart" (Matt. v, 29). Death has entered into their sin-desiring soul.

Our first duty then is to cleanse the fountain of the heart, whence sins of the flesh stream forth; a thing, possible only to those, who hold, that even lustful thoughts and desires "defile a man."

2. Our next duty in this matter, is but a phase and consequence of the first. It is to bring the flesh, the source of forbidden desires and acts under subjection to the spirit. Our bodies are to be trained and ruled, not cuddled and fondled. We all deplore the growing loss of faith and spread of infidelity. May it not in great measure be owing to the advancing power of the flesh, over the spirit? Sensuality is the nurse of unbelief; men, and especially young men, are sensual. But the religion of Christ bars the way. It imperatively closes all avenues to the "lust of the flesh." Moral truths are based on dogmas. Hence the growing impatience if not deep hatred of dogmatic religion, and the ready welcome and hearing given to all and any arguments against it.

We must hold, therefore, that sins of the flesh are not mere conventional prohibitions, but deep offences against the law of God. The flesh is to be kept down and under, not because man wills, but because Christ God commands it. Reason and human law, in this matter, reflect the divine.

3. St. Paul exhorts us to "walk in the spirit, that we may not fulfil the lusts of the flesh," . . . for "the flesh lusteth against the spirit," so violently indeed, that if you once yield, "you do not the things that you would" (Gal. v, 16, 17). Not that the flesh and its passions are evil in themselves, or come from evil. They

have a high and noble use and purpose; but they are "of the earth, earthly." The body is made to obey, and not rule the soul. Like fire, or flood, or wind, it is a good and useful servant, but a cruel and pitiless master. Now to do God's will in this matter—i. e., to conquer and rule this domestic foe, we must use the means foremost of which is prayer. It is our duty, therefore, to pray earnestly. None can live chastely—i. e., battle against the flesh—without the grace of God—to be had only in response to fervent and humble prayer. The godless and graceless, in other words the prayerless, drift helplessly in this world, toward the lusts of the flesh. In the rare case, where there seems a return to self-control and self-respect, there is really no change of heart. It is only a weakening of the body, and inability for sensual pleasure. Usually the lust of the flesh in this case is succeeded by "the pride of life." The devil of lust gives way to the devil of pride or avarice.

Life-long, humble prayer is a pressing duty, if we would live chastely and model our lives on that of the Sacred Heart.

4. "Come to me all you that labor, and are heavy laden," says the voice of the Sacred Heart. Now, who more heavily laden, than those pressed down by the vices of the flesh? But this coming to Christ implies leaving the allies of the flesh. It means cutting off the occasions of sin. We can not part from our own flesh; but we can hinder the entry of the fuel that kindles its lusts. We can make "a compact with our eyes," like holy David, that they may not look on what is a source of temptation; or "hedge in our ears with thorns," like Solomon, that they listen not to what may prove our undoing. Flight of the occasion is a binding duty on those who would war successfully against their enemy, the flesh.

5. "He that soweth in his flesh," says St. Paul, "of the flesh also shall reap corruption" (Gal. xi, 7). Now, without the healing and

saving grace of the Sacred Heart, we can not but "sin in the flesh." "The unregenerate heart is prone to evil from its birth." "There is one mediator of God and men, the man Christ Jesus" (I Tim. ii, 5). "There is but one name in which we can be saved—Christ Jesus."

To avail ourselves of His power and will to help and save us we must "creep into the cleft in the rock," in this parched and thirsty land. We must seek welcome and refuge in His Sacred Heart. There we shall be safe from all our foes—particularly the fiercest and strongest of them all—the flesh. The sap in the tree, the blood in our veins, the fertilizing rivers that flow through rainless tracts of land, are not more powerful to build up, to nourish, to uphold and defend, than are the sacramental streams we find therein." "If we but knew the gift of God." "He that drinketh of their waters shall not die forever."

It is our duty finally to know "these mysteries of God," and to apply them to our defence and well-being, in the spiritual life. It is through them that "we put off the old man, who is corrupted according to the desire of error . . . and put on the new man, who, according to God, is created in justice and holiness of truth" (Eph. iv, 22-24).

In the holy Sacrament of Penance we are cleansed from the leprosy of sin, and all fleshly lusts. It is there we "receive back the white garment" that justifies us in "sitting down at the king's table," there to be brought in contact with the source of all grace and listen to these words of the Sacred Heart: "He that eateth my flesh and drinketh my blood hath everlasting life: and I shall raise him up at the last day" (John vi, 55).

XI.—The Sacred Heart Our Defence Against The Evil One.

"Our soul has been delivered as a sparrow out of the net of the fowler." —Ps. cxxiii, 7.

I.—Light.

1. The soul's third great enemy on its way to the vision of God is the devil, Satan, the adversary; against whom the Sacred Heart both warns and protects us. It requires no keen spiritual insight to see that there is a great evil power in the world, opposed to the Divine, its rival and caricature; and which men of all creeds and races agree in calling the devil or evil one. The truth of the existence and activity of a host of evil spirits bent on destroying the spiritual element is witnessed to throughout Holy Writ and is part of the experience both of individuals and the race. In fact, the devil has even bulked very largely in human affairs.

Whatsoever the original source of our knowledge of Satan and his legions, belief in him and his power for evil is part of our faith. No doubt many points of belief and ritual from Persian or Egyptian sources were grafted in Judaism and carried into Christianity. The scattered rays of light existing in other religions are now found in the last complete revelation of the divine in Christ and His Church.

2. We believe in no Ahriman or independent principle of evil to dispute God's sway and wage a war of balance of forces against Him. He alone is Eternal and self-existent. "I am the Lord, and there is none else." Evil is but a perversion of good. The angels became devils, as men become devils, by the abuse of the noble power of free will. The existence of evil spirits presents no greater diffi-

culty at bottom than that of powerful evil men. Both are bad, because they oppose God. Surely in the minds of those who believe in immortality at all, a vicious soul leaving the body, impenitent, clinging to sin in defiance of its Maker, is, *ipso facto,* an evil spirit.

Unaided human reason can neither prove nor disprove the existence of devils. Our certainty about it springs from revelation. It is but reasonable, however, to suppose that between God and us, there must be hosts of intermediate spirits, many of whom, like ourselves, went wrong by abusing their liberty, and lapsing from grace.

No doubt, the weird, distorted and superstitious ideas prevailing in many quarters about the nature, action and power of the devil are answerable for a great deal of the current unbelief in his existence; but false and unworthy notions exist in the world about God and Our Lord, without in any way involving the truth of their real personal existences. To say that the devil is impersonal, i. e., a mere name to denote the force or forces of evil in the world, is the same as to assume that there is no personal God, beyond a word to sum all the forces of good in the universe.

The reality of the evil one, prince and leader of devils, is repeatedly alluded to by Our Lord in the gospels. One of Satan's deepest wiles to-day is to foster unbelief in his own concrete or personal existence. Hence the Church solemnly asserts her belief, "In the devil and all other evil spirits that wander about the world seeking the ruin of souls."

The forces of good now rally round Christ; those of evil round "Antichrist," Satan, the adversary. "Every spirit, which confesseth that Jesus Christ is come in the flesh, is of God. And every spirit that dissolveth Jesus is not of God: and this is Antichrist, of whom you have heard that he cometh, and is now already in the world" (I John, iv, 2-3).

Though evil is persistent we do not believe it to be unconquerable. It were pessimism to despair of bettering the world, or expelling the devil from it. In the name and power of Christ-God, we can still cast out evil spirits, personal, or impersonal, from ourselves, and others. "Because greater is he that is in you, than he that is in the world" (Id. iv, 4).

3. A veil of mystery, no doubt, enshrouds the existence of evil. For all wise and holy purposes, God permits it, overrules it, and draws good from it. A large part of what we call evil, is only relatively so, or the necessary accompaniment of finite and limited things—just as a shadow follows all that stands in the light. Opposition to God's known will is alone really evil. The difficulty is in the existence of morally evil spirits, and morally evil men. Good men by virtue of the light and grace given them, abhor moral evil; how much more God, who planted this hatred in their hearts. Why then does He permit it? Why not interfere, to prevent it? Now the permission of evil, or its use for good, is not evil. Evil itself is the work of "an enemy." God made spirits free, as He makes men free, in order to serve Him freely. The possibility of abuse is a necessary condition of moral freedom. The existence of sinners seems a needful correlative of the existence of saints. Moral law, and freedom to break or keep it, go together. God might have made a world wherein all beings would have had to yield to inflexible law, and no deviation from the right rule of action would have been possible; but He did not do so, and we are certain His counsels are all holy and wise. He chose to be served by free agents, even though many thereby should choose *not to serve.* A capacity to obey must also involve a capacity to disobey. Hence the existence of bad angels and bad men. It was His holy will that free intelligent creatures should only enter into bliss, in the vision

of God, after due test, or trial; in which many of their own free choice failed, and among men still fail.

The evils thence resulting are more than compensated for by the good. The kingdom of Satan is gloriously superseded by the kingdom of God. The love of the Sacred Heart, even for sinners, makes ample atonement to God for the hatred of Antichrist. "Where sin abounds grace doth more abound."

Though we can depend on the power and love of Christ to defend us, still the might, the hatred, and the cunning of the devil are arrayed against us in the spiritual combat. The devil is a formidable foe. He is no heathen myth, like Mars, or Pluto; but a strong, wily, objective reality. Though cast out from God, they still retain all the strength and wondrous power of great spirits; and exercise terrible influence, either directly, or through evil men. We see a reflection of their power for evil, in what hardened habitual criminals do, and can do, in the world. Indeed, some persons are so vicious, so ruthlessly given up to evil—so cruel, so lustful, so avaricious, as to seem under the direct influence of the evil one. If people occupying "the seats of the mighty," a Nero, a Caligula, a Henry VIIIth, can influence a whole world, or an age, all time in fact, in a bad sense, what may not a fallen seraph or archangel do?

The objections to the agency of evil spirits are no more cogent than those against bad men and women. The abuse of free will fairly answers all.

4. "He that committeth sin," says St. John, "is of the devil. For the devil sinneth from the beginning. For this purpose the Son of God appeared, that he might destroy the works of the devil" (I John iii, 8).

The devil's hatred is measured by Christ's love. It extends through the whole life history of man. The devil entered the garden

of Eden when that history commenced. Ere children were born on the earth, his seductive influence was at work. He was at the cradle of each race, just as he is busy before, and at the birth, of each individual. As the Sacred Heart thirsts for souls, so does his great adversary, but to kill and destroy. He hinders spiritual birth in holy Baptism. Through heresy, unbelief and indifference he weakens or crushes out faith in its efficacy, and then retains his original grip on souls. The kingdom of God, the Church, is the special object of his attack; and hence he stirs up powerful nations, and individuals, to hinder and mar her smooth and regular work in the world.

5. To symbolize his strength and rage, he is painted as a dragon or a "roaring lion"; but he is worse. He is a subtle and insidious serpent, nay, more, he can "transform himself into an angel of light." On the mountain of temptation; in daily allying himself to his allies, "the world and the flesh;" in appearing to help on the cause of freedom, progress, reform, and advance science, literature, and art; when taking a hand even in aiding religion; helping the world to a truer estimate and knowledge of Christ; he is as far removed from the "dragon" and the beast, as may be; but he is ever the same wily, subtle, elusive and delusive enemy of souls—ever striving "to dissolve Jesus."

In the efforts made to banish God from public life, to exclude Him from the schools; to deny to Christian parents the right to have their children taught the most important of all knowledge; to drive holy men and women from home and country, because they follow Christ, their Master, more closely than others, there is more direct diabolical agency at work, than the world is willing to admit.

"Suffer little children to come unto me" is the loving cry of the Sacred Heart. They are the models "of his kingdom"; and it is

to snatch them from His bosom that the adversary puts forth his most strenuous efforts. The wolf is ever the enemy of the good shepherd.

II.—Love.

1. Herein precisely lies the difference between the Sacred Heart, and His, and our archenemy. The devil is moved by hatred, Our Lord by the purest and most unselfish love. What hatred and envy can do we see but too clearly illustrated in the malign influence of great and powerful men, when spitefully used. The devil is hatred, embodied in a person, just as the Sacred Heart is love. The allusions to him in Holy Writ, ever denote relentless hatred, joined to immense power. "He is ever in search of prey," he is the old serpent, the dragon. In the long drawn out conflict between the "city of God," and the "city of the world," we seem to realize St. John's words: "He opened his mouth in blasphemies against God, to blaspheme his name and his tabernacle; and them that dwell in heaven, to make war with the saints, and overcome them: and power was given him over every tribe and people and tongue and nation" (Apoc. xiii, 6, 7).

The everlasting struggle between right and wrong, good and bad, truth and falsehood—the war of ideas, is aptly compared to the din and clash of arms, and is still going on between Christ and Satan. It goes on in each person between the higher self and the lower, the flesh and the spirit.

But though Satan wields all the power of the world, and the flesh, in this mystic war against God; we have on our side the might of Christ, and love of His Sacred Heart. Love overcomes hate, light, darkness; good, evil: "For this purpose the Son of God appeared that He might destroy the devil" (I John iii, 9).

2. But just as we need faith, a keen perception of the unseen world around us, to realize the forces in our favor in the war with evil," so do we need a like sense to form a just estimate of the strength and cunning of our foes. For "our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in high places" (Eph. vi, 12).

Though we see nothing of the evil one in the sphere of sense (unless there is some truth in spiritualism) his activity and restlessness never cease withal. He never relinquishes without a struggle the dominion over inferior nature perhaps entrusted to him before his fall; and lost ground, in the domain of evil, he ever strives to recover. Since the human race first broke out in revolt, against the Most High, Satan is its incessant abettor in crime. Hatred of God and jealousy of men are his sole impelling motives in the war against righteousness.

But the love of the Sacred Heart, the might and prowess of the "Son of David," the champion of our race, and cause, will defend us against the Goliath of the dark underworld of evil. "Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon" (Ps. xc, 13). "His truth shall compass thee with a shield; thou shalt not be afraid of the terror of the night. Of the arrow that flieth in the day, of the business that walketh about in the dark; of invasion or of the noonday devil" (Id. 5, 6).

3. Evil is neither God's sowing nor planting, yet He uses it to further His all wise and holy plans. Discords jar upon the ear, yet are they necessary for, and resolved into harmony. The bee draws honey from poisonous plants. The most potent remedies in illness are often in themselves the most virulent destroyers of life. So

is it with evil and its most formidable living impersonation, the devil. What is the use of him, what wise purpose can he serve, are questions often asked in dismay? He is hopelessly impenitent; his will is inflexibly bent on evil. Why leave a being so pernicious, free and active? Now it is quite sufficient for us to know that God, supremely wise, good, and holy, permits him to live, and for all wise ends leaves him the independence he possesses. The same difficulty attaches to his tolerance of bad men; and all the evils, physical and moral, we see in us, and around us. With the light we have, we can only adore and tremble. God never annihilates what He creates. He uses all for the furtherance of His ends.

Nothing is altogether bad. Evil is necessary for the rooting, growth and propagation of good. Winter storms, cold, ice, snow, are as necessary as summer sun, balmy breezes and genial heat to produce a plentiful harvest. Dangers, trials, temptations from whatsoever source they come, be it the world, the flesh, or the devil, are necessary for the perfecting of the elect. The attacks of the devil on the Church, and the individual soul, do but stiffen and strengthen both. The "blood of martyrs," surely the devil's spilling, "is the seed of the Church." The light and love, poured out upon us from the Sacred Heart of Jesus, more than counterbalances the darkness and hate of the evil one.

4. But the devil is a ruthless and sleepless foe. Since the dawn of human history, he has in no way relaxed his vigilance. Though not looming so largely in human life or haunting men personally as in former times, the evil spirit-world is no less active or observant than before. The method of attack, not its violence, is changed. But, if there is a prince of evil against us, there is the Prince of Light and Love at hand to protect us. If devils tempt and do violence, angels, as in Our Lord's case, "come to minister to us." "The angel

of the Lord shall encamp round about them that fear him and shall deliver them" (Ps. xxxiii, 8). "For he hath given his angels charge over thee: to keep thee in all thy ways" (Ps. xc. 11).

5. Hearken to the voice of the Sacred Heart, the Lamb that was slain: "To him that shall overcome, I will grant to sit with me on my throne" (Apoc. iii, 21). To emerge victorious, we have but to wish it. The devil and all sinners are only in so far evil, as their wills are evil; and the angels and saints good, in so far as their wills are good. The devil will not love God therefore he is lost. Sinners *will not* turn their wills or hearts to God; therefore are they children of perdition. The heart either ruins or saves us.

In our combat with the devil, all that the Sacred Heart asks of us, is, "wilt thou be saved?"

Far from us, then, despondency, at seeing the triumph of Satan, and his easy conquest of so many souls. It is, because by bad will, they are already "of their father the devil." They swim into his net, they walk into his toils. Indeed, Satan is least to be dreaded of our three great spiritual foes. He would be of little avail, if he had not the world and the flesh at his back. He hides behind them, to pick up his prey. He merely sets these two great engines of evil in play, and his work is done.

With the aid, then, of prayer, regular frequentation of the Sacraments, we must brace up and strengthen our wills, so prone to evil. Hate is the product of an evil will, love of a good one. Our hearts were made to love God, their only adequate object. We must overcome evil with good. We must make our hearts good and pure, by ever eliciting earnest acts of love. It is thus we join our hearts in love to the Sacred Heart of Jesus.

III.—Duty.

1. The whole material world is but the seed bed of souls. Matter in its present form may perish, or be used up, to make other worlds; but souls are immortal, unperishable. What they are in the next world, is determined by what they are in this. And just as plants push their way to full growth and maturity through a host of enemies, so do we. Be assured that the opposition we meet with, on the part of evil, will but confirm and strengthen our souls, if only we are firm, i. e. "men of good will."

Our first duty is to recognize that we are not material beings, but souls, or spirits, clad in matter; and that any serious injury the devil can inflict is only on the soul, by suggestion or temptation. The body is passing away, but the soul is working out its eternal destiny. The seen or visible is temporary, the unseen eternal.

We are on trial, we are souls in the making, and trial or persecution from Satan or his agents, can only strengthen us, if true to our grace. Under the transforming influence of the Sacred Heart, we can make or mar ourselves. But it is our spiritual souls, not material bodies we must guard and care for. Our great adversary the devil is a spirit, the weapons we must use are spiritual.

2. As there are hosts of evil spirits intent on our ruin, so there are good angels interested in our welfare. It is our duty, therefore, to cultivate devotion, reverence and confidence in these messengers of God. There is a vast spirit world, with a double realm of pure immaterial creatures, the majority good, the minority, a third probably of the original whole, bad. The good angels, too, "wander incessantly" in pursuit of sister souls, lost to grace. They had their period of trial, and won their crowns. In various ways they can

enlighten, guard, and protect us; and it is our duty to make use of their aid, in our contest with their fallen companions.

3. From what has been said, we should further learn the duty of *fear,* first of Satan's wiles, and next of his fate.

He is still the old serpent, lithe, glittering, subtle. It is one of his wiles for entrapping souls, to encourage the view that his very existence is a myth, and the whole fabric of supernatural agency a mere delusion. His seductions, nowadays, are not in the terror inspired by visions of him in hoof and horns, but in the fascinating spells woven by naturalism, round the world and the flesh. He is more to be feared as he lies coiled up in the grass, than darting toward us, noisily hissing. But in all guises, his wiles are to be feared.

His fate, too, should inspire a wholesome dread. When we think of a bright lofty spirit, one of the great, immaterial, Godlike creatures, richly dowered with natural and supernatural gifts, falling into the abyssmal state of a foul loathsome blasphemer, and later of God, bearing hell in their persons, and self-inflicted doom of eternal misery, it is our duty to fear and tremble for ourselves.

4. Akin to this, is the duty of deep humility. The sin of the devil, that hurled him from his lofty rank, was a sin of pride (Ezech. xxviii, 12. Is. xiv, 12. Apoc. xii, 4). "The devil stood not in the truth" (Jude i, 6). Pride is essentially a falsehood, a wrong estimate of our origin and capacities. Humility is truth, a just recognition of God's claims, and our essential dependence and original nothingness. The two beings who ranked above the angels, whose very superiority perhaps was the cause of the fall of a large number among them, were foremost in humility. The Son of Mary, whose Sacred Heart we worship here to-day, tells us to learn of Him, because "He is meek and humble of heart." And our Lady, tracing

the origin of her gifts and graces, says that "God regarded the humility of his handmaid, therefore, he that is mighty did great things to her soul."

Quis sicut Deus was the battle cry of Michael, chief of the heavenly host, and these words of his the mystic sword that overthrew Lucifer. The good angels rallied round their chief, and stood firm in their loyalty to God.

It is our great duty, including all others, to rally round Christ. He is "The captain of our salvation." He is more than Michael—He is "above all principalities and power," "He thought it not robbery to be equal to God," for He is God. With Him, what danger can we fear. All Satan's wiles are directed to seducing us from God. Our great spiritual enemies have all this one end in common. One common motive animates them, *hatred;* hatred of the divine in Jesus. One common motive must draw us to Him, *love.* Satan is ever choosing new arts to draw from God; Christ also to draw us to Him. None more effectual than that of devotion to the Sacred Heart of Jesus, the fruits of which are to cast light and love on the great relations we have in life to God, our neighbor and ourselves, and teach us the various duties they impose.

XII.—Beati Mundi Corde Quoniam Ipsi Deum Videbunt.

I.—Light.

1. The life of the heart is love. So vast is its capacity in this respect, that the Infinite alone can fill it; and this every human heart instinctively seeks, in its quest for happiness. We may not be consciously aware of this, but rest in the love of the Divine can alone satisfy us. But to elicit a true act of divine love, purity of heart is essential. We must live and love in union with the Sacred Heart of Jesus.

Religion, in its subjective or personal aspect, is built on inward purity of heart. Outward rites and ceremonies aim only at producing this interior worship of God "in spirit and in truth." It culminates in intense love of God, the highest form of personal worship. Souls who reach this point are "the clean of heart," to whom alone the vision of God is promised. "Of such is the kingdom of heaven." To it belong innocent children, pure-minded men and women who keep "unspotted from the world," and penitents who have washed their soiled robes clean "in the blood of the lamb."

If the heart is not clean, the great instrument of moral life is out of tune. Discord of soul is the result. The heart is the fountain of life. Is it soiled and muddy, so are the streams that issue from it.

To be in accord with the Sacred Heart of Jesus, our hearts must be strong in union with His. In Him shine resplendent purity of heart; for He ever had the vision of God.

2. The highest form of soul-culture is to be found in the study of the character of Jesus. It covers the whole field of the soul's powers; but mainly of the heart, seat of the affections, the organ of love.

After all, without a cultured heart, of what avail is a cultured mind. Peace is to be had in the training of the heart rather than in the storing of the mind. Love, not logic, appeases the hungry soul. The standard of nobility in the kingdom of the Sacred Heart, is not one of intellectual or social distinction; but of moral worth, and piety. The Church aims at forming saints, and not scholars, warriors or statesmen. "My kingdom is not of this world." It puts before man as the main purpose of life, purity of heart, not store of learning; weight of merit, rather than weight of gold. For all these and more, are included in the vision of God, promised only to the clean of heart, "Beati Mundi corde quoniam ipsi Deum videbunt."

3. These are the words of one who is dearer to us than were ever Abraham or Moses to the Jews. No philosopher nor legislator had ever claimed to regulate aught beyond outward conduct. It was left to Jesus of Nazareth to order even "The inside of the cup to be kept clean;" and make the heart alone, the source or spring of all that elevates or "defiles a man." Purity of heart thus becomes the test of true discipleship. Not merely a wilful act, but even any wilful thought or any wilful desires, springing from a polluted heart, is thereby rendered unclean. "Unless your justice exceed that of the Scribes and Pharisees (devoted only to external observance of law) you can not be my disciples."

To cleanse the Augean stables of the human heart in the moral state of the world in Christ's time, to strike the bitter and turbid pool and so sweeten its waters, proves Him Divine. None save He could have formulated into a law, and be obeyed by all choice souls, for the past two thousand years, the concept, implied in the words, "Beati Mundi corde quoniam ipsi Deum videbunt."

4. Men who see no more in Our Lord, than "the Son of Mary," labor to prove that He was not original in His sublime maxims;

but it matters little whether the equivalent of these maxims were afloat in the world of thought or not. A Zoroaster may have said, "To think evil is to sin," and a Buddha "Overcome anger by love, falsehood by truth, good by evil;" but they were and are dead letter maxims. Indeed, as scattered rays of light they originally came from Him, "the world's true light," whether in reason or in faith. He lived and practised His own teaching; and made inward purity of heart the key of His system, a system that has produced, and is daily producing, the "Saints of God," the great Christian type of character," "the true Israelites," the "clean of heart." What is more, He distributes a new power, a great cleansing force, that makes even lepers clean.

Can people see nothing superhuman in a lowly village carpenter, leading a life of mental solitude, and social obscurity, emerging into a gross, selfish, material world, to proclaim an everlasting, world-embracing kingdom of souls, based on the most elusive and fluctuating of all things, submission of the mind, to a new rule of faith; and of the heart, to a new moral code, the pith and kernel of which were self-surrender and purity of heart. The key to the happiness, that by a law of their being all men seek, lie in the words, "Beati Mundi corde quoniam ipsi Deum videbunt."

5. Where is the commonwealth that promises and secures, not merely peace and well-being of body, but peace and rest of heart and soul? Where the school, that not merely trains, refines, and elevates the mind; but, what is more, cleans, sweetens and purifies the heart? All this is done in the school and kingdom of the Sacred Heart. Man's heart is made for God, and can never reach peace and rest outside of Him. But alas! the heart is as it loves. Away from God—the heart of man "prone to evil from birth," becomes a foul

sewer of all that is muddy and turbid in life. It is an unclean "cistern that holds not the pure water that springs up into life."

Christ healed what He touched. He cleanses and purifies the human heart by contact with His own. To see God we must be "clean of heart," and it is Christ that "showeth in the Father." "He lights the candle" and sweeps the house "of the human heart, to find the coin" of the knowledge and love of God, lost in the dust and rubbish, and which alone can furnish and adorn that house.

We have Christ among us. He is still washing our nature clean. He is still pouring "oil and balsam," into the wounds of the heart stricken by sin. The fountains He opened for the "cleansing of the sinner," never run dry nor turbid; for He is ever filling them with the waters of life, from the unfathomable depths of the love of His Sacred Heart.

II.—Love.

1. The life of the heart, as I observed, is well-ordered love. One human heart alone was in perfect accord, in all its loves—the Sacred Heart of Jesus. It is our model. "Learn of me," He says, "for I am meek and humble of heart." Harmony of the human with the divine, of man with God, is effected only in, and through, holy love. God must be our center. Whatever course we follow in life, it must circle round Him. A planet escaping the law of attraction and losing itself in empty space, is not more astray than a soul losing its love of God and wandering in the void. It may try to become its own center, or it may attach itself to creatures; but no created object can adequately satisfy its longings. A heart away from God is a wandering star, an aerolite sundered from its parent mass. It is a prodigal child vainly striving to quell its hunger on the husks of swine. The love therefore that keeps to its orbit round God, is the

highest treasure; it is the pearl of priceless worth which, to own, all else should be sacrificed.

Now, the essential condition required for this love is to be "clean of heart." "Beati Mundi corde quoniam ipsi Deum videbunt."

2. Pain is a cry of alarm on the part of the organ affected. It is an imperative warning, that something wrong needs righting. A flutter in the region of the heart, an irregular beat, a sudden stoppage, soon lets us know that all is not well with this great organ of life. A feverish pulse, or gnawing pain, may be the foreboding of death, so slender are the threads in which life hangs.

So is it with the seat of the affections, the great organ of love, vital to the soul's life and health. Irregularity of function, numbness, stoppage of the work and of sacrifices that love requires, may be symptoms that the heart is diseased or disorganized. Love has its movements, the heart has its duties. When a piece of machinery does not work smoothly, when a clock or watch goes irregularly, or not at all, it is a sign of something wrong. Grit, or dust, or other extraneous matter has got into the works, and we say it needs cleaning. So is it with the heart, the most delicate of all instruments. It ever needs watchful care. Foreign matters easily enter and disturb its regular working. It needs, like everything else that acts irregularly, cleansing and brightening and purifying. Love never acts smoothly except in "the clean of heart." Hence Our Lord's words, "Beati Mundi corde."

3. How, it may be asked, are we to be ever "clean of heart," so as to have it work smoothly and regularly in the spiritual sphere. The first indispensable condition is to cast out grave sin. Sin is the death of holy love. Contraries can not coexist in same subject. God and Satan, death and life, darkness and light, never meet together in same heart. One must needs expel the other.

Deep heartfelt sorrow for sin is the first condition for being "clean of heart." "Repent, for the kingdom of God is at hand," into which "nothing defiled can enter." Sorrow for sin is the very ground work of purity of heart. We must sweep clean the room of the heart, ere we can secure the priceless jewel of God's holy love. The devil of mortal sin must be cast out ere "the light of God's countenance shall shine upon us." All that defiles the soul in the way of grievous sin, must be removed ere we can take home Our Lord's words, "Beati Mundi corde quoniam ipsi Deum videbunt."

4. Other devils, too, must be expelled before we can be truly said to be "clean of heart," such as worldliness and sensuality. Even when not destroying the life of the spirit by grave sin, they are powerful solvents of all that pleases God in the human heart. They leave an unholy slime or deposit that does not make for the purity that God loves. Never was the voice of the Sacred Heart raised more loudly in holy indignation than in denouncing these twin enemies of a pure and unselfish heart. They "grieve the spirit," they drown the "voice of our Beloved when he speaks." They extinguish the spirit of God "spread abroad in the heart by the Holy Ghost who is given to us." More than aught else they cause that "division of the heart," against which a fatal *"woe"* is threatened in Holy Scripture. God, as the soul's bridegroom, asks the whole heart. Holy wedlock is for two. He will not share the heart with another, least of all with the world and the flesh. Ever pray then that He "may create a clean heart within you." "Beati Mundi corde quoniam ipsi Deum videbunt."

5. The world is cleansed by two very powerful elements, fire and flood. The sun and the ocean, heat and moisture, are the great cleansing agents, ever at work in this respect. So in the moral order. The sun and the ocean are emblems of God's boundless love.

Once divine love enters the heart it cleanses and transforms it more effectually than anything else. The Baptism, i. e., the washing and cleansing of the soul, either of fire or of water, fits a person to "enter the kingdom." In the burning bush, in the pillar of fire, in the tongues of flame, in "his throne-like flames with a swift stream of fire before him" in the symbolism of the Church, God's action in men is ever represented as a devouring flame, the fire that Our Lord caused to send on the earth, and that it was His wish to see kindled (Luke xii, 19). This divine love chastens and purifies the heart and brings it into close resemblance to the Sacred Heart of Jesus. All love transforms and transfigures. The heart is what it loves. The powers of the soul are known by their acts. If the heart is vicious, if it loves sin and iniquity, if its love is ever reaching out to the world and the flesh, then you may be sure it is muddy and turbid and unclean. If on the other hand it feeds on lilies, if its loves are pure and holy and divine, so is the heart their spring and source. The hare grows white in winter by feeding on snow, says St. Francis of Sales, uttering a telling metaphor, though grounded on a mistake. Anyhow, the human heart becomes black or white by what it lives on in its loves. "Beati Mundi corde."

III.—*Duty.*

1. "Ye shall be as Gods," was Satan's lying promise to our first parents. And yet the tempter did but awaken an aspiration, dormant in every heart, and that is, a longing for union with the divine by knowledge and love. The divine ever is and ever has been pursued by men under various forms and names, peace, rest, happiness, the ideal, virtue, pleasure even, and sin. They are all aspects under which we view the supreme good, i. e., the divine. Man, there-

fore, in a manner fashions his God and adores it. But the real center of hearts is the true God, around whom they all consciously or unconsciously revolve.

Now to attain to the divine, in this sense, one indispensable condition is necessary, and that is, purity of heart. But to wish the end is to wish the means. Our first duty, in consequence, is to desire, to long for purity of heart. We shall never attain what we do not wish to attain. To have an ideal at all in life is to long for it.

Say not that purity of heart is unattainable. We can not reach the divine, but the divine has come down to us. God has become man, and man has, thereby, risen up to God. God took a human heart and made it divine.

We can not scale the skies, but a ladder has been let down from heaven, by which we may climb up. Like the leper we have only to "wish to be clean." The "fountains of the great deep," the Sacred Heart of Jesus will do the rest. Fire from heaven will come down on the altar of the heart and make of self and all mere human longings a burnt offering—a sacrifice, agreeable to God.

But we must "wish to be clean." God *can,* but *will not* force the will He has made free. He will force no entry into a heart that we are at liberty to open or shut. And to this earnest desire of a clean heart, we must add the prayer "Lord if thou wilt thou canst make me clean." To one so disposed, how beautiful are the words, "Beati Mundi corde quoniam ipsi Deum videbunt."

2. Culture of the mind can not be had by merely wishing for it; no more can we hope to train the heart by the simple process of good desires. To attain culture of heart we must use the means; just as in training the mind, we need books, study, teachers and, over and above all, good will. There is this difference, that mental training may be dispensed with; but never training of the heart. Its

neglect involves the most serious consequences, both for time and eternity; this life and the next. Now care, or culture of the heart simply means keeping the heart clean. It means polishing and brightening the image of the divine within us. We recognize it in its likeness to the man-God and the resemblance of our hearts to His. It is ever climbing toward God.

But to effect this purity of heart—this likeness of Christ, grace is absolutely necessary. It is God's way of "creating a new heart within us." Our duty, therefore, all through life is ever to have recourse to the great channels of this divine gift, prayer, Holy Mass, and the Sacraments. Therein are stored the sacred waters that wash our hearts clean; the sacred fire that burns up "the hay and the stubble and the weeds" that accumulate in the field of the Master—the human heart.

After all, what we give to God is but the free offering of His own gifts, our hearts first of all; and next the graces that adorn them. The duty then of using the means of securing purity of heart revolves itself into the first, the duty of "wishing to be clean," the thorough realization of the words, "Beati Mundi corde quoniam ipsi Deum videbunt."

3. Again, to keep ourselves clean we must keep out of the dust and the smoke and the mire. In like manner to cultivate purity of heart we must live detached from the world and the flesh, the very atmosphere of which is charged with dust, and soot, and smut; spiritually speaking. Can we keep our garments clean if we lead the lives of navvies, or stokers, or sweeps? How, then, should we hope to keep our hearts pure and stainless, if we live the lives of worldlings and sensualists. "God is a jealous God." "His spouse must be as a garden enclosed." He will not share the heart on equal terms with another. Now, *His* great rivals, and our hearts'

worst enemies, are the world and the flesh. It is only with a pang at heart, that their votaries can say "Beati Mundi corde quoniam ipsi Deum videbunt."

4. "Put me as a seal upon thy heart, as a seal upon thy arm; for love is strong as death" (Cant. viii, 6). Love of the Sacred Heart is both a duty and a lesson. "Love is the fulfillment of the law." It is so inseparable from purity of heart, as to be only distinguishable in thought. To love the Sacred Heart is to bring God into the soul, and with Him purity of heart. Can we think but for a moment, in all that God is, and has done for us, reflect on Him as our Creator, Redeemer, and Sanctifier, without feeling our souls flooded with gratitude and love. "Many waters can not quench charity nor the floods down it." They only serve to wash away all stains of profane love, and leave the heart sweet and clean for the love of God.

Pure love makes the heart pure and clean. It is our duty then, to guard the sacred fountains of divine love, keep alight the holy torch and no more let its divine flame die down than we should let the lamp of the sanctuary go out. We must furnish oil to the lamp, coal or wood to the fire. So must we ever feed the flame of love by thought, desire, and aspirations. The lover's heart is symbolized by the fabled salamander that fed on flames.

Love in action produces love; just as fire produces flame. Divine love cleanses and purifies the heart from all that is opposed to it and makes God say "My delight is to be with the children of men." How true, then, are the words "Beati Mundi corde quoniam ipsi Deum videbunt."

5. Our main duty, therefore, and one of the chief fruits of devotion to the Sacred Heart of Jesus, is to maintain lifelong purity of heart by lifelong practice of the love of God. By this I mean that

our hearts should frequently go out to God in express acts of love. A lover's heart is never silent in presence of its beloved. It speaks in language that poetry and romance can not exhaust. It is too eloquent and rapid even for words. In short, it "languishes with love." But the best proof of its sincerity is prompt and ready sacrifice of self. If we love God truly His Will must be our law. Cost self what it may. "He that hath my Commandments," i. e., knows my will, "and keepeth them, he it is that loveth me." Our hearts must be welded to His in the fire of holy love. This is true union of our hearts with the Sacred Heart of Jesus.

No more fitting conclusion than this to our thoughts on the fruits of devotion to the Sacred Heart. Briefly put, these fruits are light in the mind, love in the heart and firm purpose of will to carry out all resulting duties, that will make us not merely "*hearers* but *doers* of the Word."

The main power of the soul are thus exercised and strengthened. The whole field of the soul is made fruitful in light and love, leading to duty in the three great relations of life, those bearing on God, our neighbor, and ourselves.

Thus united to the Sacred Heart on earth, we may confidently hope one day to live united with it forever in heaven. For true lovers of the Sacred Heart the sixth beatitude is ever in the way of fulfillment: "Blessed are the clean of heart, for they shall see God."

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Fruits of The Devotion to the
TITLE
Sacred Heart

DATE LOANED	BORROWER'S NAME	DATE RETURNED